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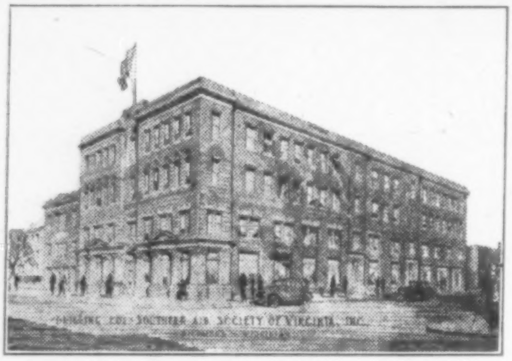

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INCOME FOR 1930

Cash Bal. Brot Fwd Jan. 1, 1930	$ 343,317.47
Premiums and Sundry Accounts	801,076.80
Total	$1,144,394.27

DISBURSEMENTS FOR 1930

Claims paid to Policyholders	$ 383,490.76
Investments and all other accounts	446,581.26
Total disbursements	$ 830,072.02
Cash Balance, Dec. 31, 1930	314,322.25
Total	$1,144,394.27

ASSETS

Cash in Banks and in Home Office	$314,422.25	
Loans Secured by Collateral	9,726.98	
Real Estate Mortgage Loans (First Lien)	124,230.00	
Stocks and Bonds	80,779.74	
Real Estate and Construction Account	462,493.39	
Total Ledger Assets		$ 991,652.36
Non-Ledger Assets		16,978.18
Gross Assets		$1,008,630.54
Assets not admitted		20,808.82
Total Admitted Assets		$ 987,821.72

LIABILITIES

Capital Stock	$150,000.00	
Deposits—Employees	38,356.18	
Reserve for Unpaid Claims, Interest and Taxes	5,531.34	
Policy Reserve	570,560.00	
Real Estate Mortgage	40,000.00	
Sundry Ledger Accounts	58.00	
Total Liabilities		$ 804,505.52
Surplus		183,316.20
Total		$ 987,821.72
CAPITAL and SURPLUS		$ 333,316.20
CLAIMS PAID TO DECEMBER 31, 1930		$5,979,754.96

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A Record of the Darker Races

W. E. B. Du Bois, Editor — Irene C. Malvan, Business Manager

The Crisis was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is conducted by an Editorial Board, consisting of W. E. B. DuBois, Editor-in-chief, Walter White, Herbert J. Seligmann and Rachel Davis DuBois.

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FORECAST

•

Let us touch the high spots only:

For *June* the debate on "Negro Religion" between *Clarence Darrow* and *Bishop Robert E. Jones.*

An exposé, with figures and charts, showing how the *United States discriminates* against *black children* in its *Federal Education* funds.

Herbert Seligmann on the *"Color Bar in England"*.

Mary White Ovington writes the biography of the late Dr. George W. Lucas of New Orleans.

For July the exclusive story of the *colored woman* artist who has been commissioned to paint an *altar piece* for the *Cathedral of St. John the Divine,* New York City.

Langston Hughes will present poems and drawings by Cleveland colored children.

For *August* our annual education number with pictures and brilliant articles.

The Crisis is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while The Crisis uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.

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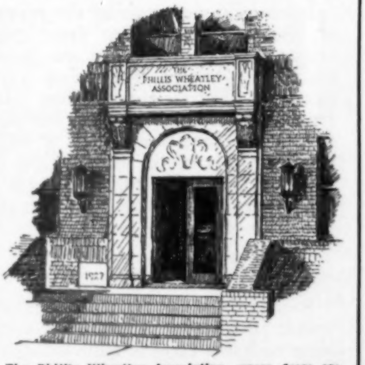

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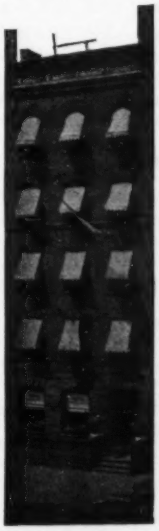

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And seeking you De Leon found no peace,
For us they left the dream to reap, and gain
A fairer Golden Fleece;
For us they left the unascended heights,
And in our lives to light the eternal fires,
Like pinnacled stars of unimagined nights;
For us they left these more than Fortunate Isles,
Found in the highest heaven of our desires,
And guarded round with nature's sweetest smiles.
Oh, dearest land, that deep in Lincoln's heart,
And in a hundred heroes' brain and sword,
Have all the fountains of your glory stored,
And the deep sources of your highest art—
In that high citadel within the mind,
Whose masonry outlasts the baser hand,
They built a realm we daily hope to find.

J. E. SPINGARN

As the Crow Flies

Well, those six million unemployed have at last been routed out by the Labor Bureau and brought sharply to toe and counted. The very idea of their hiding out six months in order to fool Hoover! Serves 'em right now if they do starve.

●

Another election in plain sight and no real issues except Prohibition, Super-Power, Unemployment, Taxation, Crime, Graft, Disfranchisement in the South, and a few other non-political matters.

●

It is too bad for American trade that we haven't a couple of superfluous Princes to caper over South America and drum up trade. We might send Lindberg but he can't dance.

●

The good old Democratic Party is getting together again with Irish-Catholic, liquor-loving Tammany and the Hell-Fire, lynching, prohibition South, weeping on each other's necks in sheer joy.

●

As for us, we cling prayerfully to the honest Republican Party with its thieves, millionaires, liars and Great Engineers. Hurrah for prosperity and the poor farmers and for stalwart competition between individualistic bread-lines!

For the Third Party, we beg to suggest a ticket headed by Ham Fish and Sim Fess on a platform of "Down With Spinach! Morons Awake!"

●

Wouldn't it jar you? Europe was only talking about uniting when Germany and Austria decided to unite and tear down tariff walls all by their lonesome. My God! Can't them damned Dutchmen play the game?

●

Some folks are praising the people of England for showing great generosity towards India, but the Bombay Mill Owners Association have disclosed other weighty motives. Already the Gandhi boycott has decreased the import of cloth by 400,000,000 yards in six months, and in another six this bids fair to reach a billion yards. This is the sort of argument that talks to the rulers of the world.

●

Ireland is dead set against nasty books. But nasty world-wide gambling on horse races is quite all right, if you go to Mass regularly.

●

In 1905, French banks staved off Revolution in Russia and saved the tottering Czar. But they lost all they made in 1917. In 1931, American banks are staving off Revolution in Spain and seeking to save Alfonso. What do they stand to lose and when?

●

Democracy in Japan is having painful parturition but we're still expecting a husky boy despite the Imperial Family.

●

A little brown Indian has just bought a ticket to London so as to tell the British Empire to its face just where it gets off.

●

Mr. Hoover has spent three hours in the Virgin Islands and is now the greatest living authority on poor houses. And he was so gracious and courteous to his starving hosts!

●

Shades of St. Muddle! Conceive Mussolini and Stalin conferring in Rome in order to let Russia sell wheat cheap and stop the United States from selling wheat dear, and similar matters interesting to those who are starving. Has Italy gone crazy? What have we been loaning her money for, anyway?

●

And in New York all aboard for spring house-cleaning. We've got a dozen new brooms to clean out the Atlantic Ocean.

Valerio Trujano: Black Joy

By CARLETON BEALS

Here is a charming description of a Negro-Mexican village. Most writers and travellers in Central and South America and the West Indies very carefully omit all mention of Negro blood. They seem desperately afraid that the Negroes of all the Americas should become acquainted with each other. But Carleton Beals, one of our best authorities, has no such inhibitions and sends us this most interesting story.

OUR yellow-shirted guide rode ahead of us through the beautiful green cane meadows of Chillar and the abandoned communal lands of San Pedro Chicozapote, and on through the desolation of organ-cactus, sand and rocks of the steep-walled Cañada, which splits the high sierras of the Mexican state of Oaxaca.

Topping a low ridge, we straightened up gladly in our saddles, laid hold of lax reins, shook off the drowsiness of the heat and dust. The little village of Valerio Trujano lay below us, a bower of trees and houses. On beyond it stretched long meadows of sugar-cane, sloping north and east to the foot of the desolate mountains of the Mixteca Indian region. Tall coconut palms waved over the greenish church-dome. Massed about the low dwellings were buxom *tempezquixtle* trees (the native olive), mangos, chirimoyas, sapotes, oranges, lemons, bananas, mamayes. We wound down to the pueblo among cactus, nopales and the *cardones,* those gigantic gray-green candelabra, which produce yellow-white flowers and the red *pitahaya* fruit. The "Bad Woman" trees, with pure white blossoms and serpent tangles of jointed branches, menaced us with their poisonous spines, "which strike pain clear to the heart."

We crossed a silver-plashing mountain stream and straggled through a lonely alameda under the yellow-gray arches of a colonial aqueduct, La Rueda (5,000 varas long, built in 1700) which carries water to the adjacent sugar-cane hacienda of Guendulain. Independence street, shouting its freedom from a nationalistic red-white-green plaque, led us into an unimproved plaza, where stood the adobe tile-roof-school, and we halted under the welcome shade of a ceiba.

The mayor conducted us to his little store for cool drinks, then along a stony cactus lane to a meal on the cool piazza of a hill-perched house. Chickens flew from the big brick charcoal stove to balustrade and table. A mouse-colored burro brayed cracked welcome. Razor-back pigs grunted theirs. Our hostess was a pleasant, slender mulatto with graying kinky hair; our host, a thin mulatto in an ash-colored shirt; our waitress, their daughter, buxom, barefoot, of compelling voluptuousness, sultry passionate features, gold-looped earrings.

The school-teacher, Angelina Chiu (part Chinese) a serious agreeable little woman, stages a festival for us. The children have turned out in their glad-rags. A tiny girl in beaded blue silk, black hair plastered smooth with tallow about her round, velvet, chocolate-colored brow, recites a monotone welcome with stereotyped gestures. The spectators are chiefly women; their men are in the fields. For the most part they are clad in gingham blue, with blue-striped *rebozos* setting off their dusky faces. Again I notice the predominance of Negro blood, every conceivable mixture with Spanish and Indian, here just a hint, there a black skin, kinky hair, full apricot lips.

Music strikes up—guitar, banjo and *cántaro,* played by three old men, the youngest, seventy-two, the eldest over eighty, magnificent, hale, bearded types. Two of them have mahogany complexions plus Negro features; the *cántaro* blower has kinky hair and an ash skin. The *cántaro* is a fat, narrow-mouthed black terra cotta jar from Coatépec. Kinky Hair blows into it lugubriously, an ominous African undertone for the tinkling strings, a sound that rises and falls like lost winds in the jungle, like the far roll and beat of a night sea.

Presently they strike up the typical song, *"Los Enanos,"* (The Midgets). Our old lady hostess picks a partner. They shuffle-dance to the weaving notes. Her long wide-flounced ruffle skirt swings like a ringing bell over her bare black toes, a swaying motion, graceful as a birch tree in a slight rotary wind. She wears a red embroidered *huipil,* bosom cut low, arms nude. One of the ancient musicians sings in full baritone:

"These Midgets aren't from here,
They're from the plains of Potosí;
They are, they are, they are the Midgets." . . .

Not a true translation, because *"son"* (They are) puns with *"son"* (tone) and corresponds to a vigorous sweep of the strings and a deep hollow blowing on the *cántaro,* followed by a wailing rise on the full-voiced *"enanos."*

Sports complete the program, girls in blue bloomers and crimson kerchiefs; boys in gym suits. Amusing races.

In the evening there is a general dance on the dirt floor of the school house, benches cleared away. The walls are decorated with strikingly talented children's drawings and anti-alcoholic posters:

"Drink is the curse
That empties the purse . . ."

The old musicians are on hand, more full of vim than ever. We wander in and out the open doors, under a chariot moon riding a tropic star-studded path above the restless coconut palms. We dance—waltz-time and jazz—but always round and round in dizzy whirl, a peculiar gyratory step well-adapted to unpolished floors and occasional bare feet.

The old musicians hark back to the middle of the previous century. They saw the reform of Juárez roll over the land and the French invasion place Maximilian on a stolen throne. Most of their lives they toiled as peons on the Hacienda Guendulain for a few centavos a day, bound to eternal servitude under the blazing tropic sun. Nevertheless, now, striking their bizarre music, they seemed the youngest, the most animated of the crowd.

Valerio Trujano enjoys a spirit of gay pleasure possessed by few Mexican towns. Is it the African strain? Or is it that this place is struggling to redeem itself? For Valerio Trujano is a new town. Its independence dates only from 1926. It is affirming its new liberty.

A new town but a very old settlement. Formerly its lands and houses, its people and its time, belonged entirely to the adjacent hacienda. Hacienda Guendulain, one of the earliest *departimientos* of the Spanish Crown, was founded in 1540. Its area extended for 81 square miles, from the rolling foothills, where the village stands, down toward singing Cuicatlán, drowsing under sheer red cliffs, and to far Dominguillo held in the fructifying embrace of Thin River—a day's ride away. Back in the sixteenth and seventeenth centuries Negroes and Indians were brought in to work the canefields. They settled by the small stream under the tall coconuts. According to a state memorial published in 1883, the settlement contained about five hundred people, approximately its present population.

At one time in the colonial period, imported Negroes in Mexico are said to have outnumbered the Spanish whites. The Negroes, on several occasions, joined hands with the Indians to stir up serious revolts. Alarmed, the Crown henceforth forebade further black immigration. In most places in Mexico, the Negro strain has been vanquished, weeded out, assimilated, overwhelmed by brown-skin Indian. Not so in Valerio Trujano. Though the Negro blood dates back to the sixteenth century, it has endured. Why? Perhaps because of propitious semi-tropical climate. Perhaps because of the village's long status of isolating servitude. Perhaps because Valerio Trujano was a created settlement, while all the towns around about were already old and Indian and had their mores determined long before the arrival of the Spaniards.

Thus, racially Valerio Trujano is a place apart, and the spirit of its life is in many ways unique. But in the character of its twentieth century problems, it is thoroughly typical of rural Mexico. In the earlier days of its history, when part of the hacienda, it had its Mayor, Regidores and Síndico appointed by the owner of the Hacienda. Its inhabitants were serfs, like the old musicians. They could not move away. Now, the village, like so many others in Mexico, has achieved its emancipation; but it is an emancipation that still must be fought for, a constant nerve-racking struggle. Perhaps that is why the fiestas of Valerio Trujano seem so much more intense and hilarious.

Up to the recent revolution, the dwellers in Valerio Trujano largely held aloof from the bloody national struggles of the past century, which in other places brought about racial levelling. But ill-treatment under Porfirio Diaz caused them to stir and to be reaped to violence in the flame of the 1910 revolution. Some of them followed the revolutionary hosts to death and victory. But not immediately were their sacrifices rewarded.

Not until 1926 was the village finally accorded complete independence, being then recognized as a free town entitled to manage its own affairs and shape its own fate. It was given a meager slice of land from the hacienda, including the area occupied by the houses, a few scant acres of bottom land, the rest uncultivated hill-slopes, in all less than two hundred acres for a population of half a thousand. The cane fields of the hacienda come right up to the first houses in the village.

The new town set eagerly to work to make the most of its slender possessions. Every inch of cultivable land was set out to cane, beans, corn. Little by little, through simple irrigation works, the village is sowing the hill lands, never before cultivated in four centuries and probably never tilled by human hands since time began.

But in spite of this enthusiasm, the newly attained independence involves bitter sacrifices. The owners of the hacienda never have reconciled themselves to the new status of the village or the loss of even this insignificant acreage. From the outset, they tried to restore the place to its ancient servitude. With the support of a small pro-hacienda party—about thirty village householders, some of whom were given arms — the proprietors have fought the village every step of the way. Particularly they have opposed the federal school. None of the hacienda party send their children to be educated. Those belonging to this party get work on the hacienda (minimum wage seventy-five centavos a day) for twelve hours under the hammering May and June sun, during the cane-cutting season. Those fighting for the independent status are boycotted in every way and get no work; and as their lands are so meager, this is a serious restriction. The hacienda has a light plant, but refuses to distribute light or power to the town. The owners of the hacienda lobby incessantly in the state capital and in Mexico City.

A bitter, sometimes deadly feud. Blood has frequently drenched the black soil. The villages, but yesterday having lost their centuries-old shackles, wield pitifully limited resources. Their obligations are heavy. During the revolution and the earthquakes of 1928, the city hall fell into partial ruin. The roof is sagging dangerously. The building needs complete overhauling. The school must be supported. To combat the hacienda's lobbying, the villagers must repeatedly send commissions to the state authorities and to Mexico City. This calls for heavy expenditures at the expense of needed communal improvements.

In spite of the villagers' efforts, the hacienda, supported by a previous governor, gained control of the first administration. The results were funereal. The hacienda mayor tried to put the school out of business. School taxes vanished into his personal pocket. He stole materials bought to improve the school and the city hall, to build himself a house and outbuildings. He made utterly no accounting of town funds. Confident of being maintained in dictatorial power by the state government and the hacienda (which spent over three thousand dollars for this purpose), he was not worried over a four-hundred peso shortage in the treasury or his other pecadillos. Did not his tiny minority party carry guns, provided by the hacienda?

But in spite of all efforts, the hacienda lost control. A new governor appeared in Oaxaca City, who recognized the people's choice. General Tiburcio Cuellar, head of the volunteer Social Defense for all this region, suddenly took notice of the little pueblo, and supplied key men with arms and took away the weapons of the hacienda party.

The corrupt puppet mayor, now fearing the wrath of the villagers, threw himself under a train.

The villagers set to work with new enthusiasm. At great sacrifice, they reassembled materials for the school—the city hall can wait; cement for the floor, timbers for an open-air theatre. The hacienda still lobbies, and the villagers must still send commissions. But they are putting every faith in the children; and parents, with scarcely clothes to cover their own bodies, have provided their children with sport clothes, and watch boys and girls playing games together—this in a district bitterly opposed to coeducation. Four hundred pesos may seem a laughable amount to have lost, but in Valerio Trujano with its fierce struggle for existence, where every penny is wrung from the soil with anguishing toil, it represents an inroad into the bare necessities of life.

The villagers have dreams of some day having more of the fullness of life and of creating a town clean and proud and free. They talk of harnessing the water tumbling down through the heart of the plaza and installing a light plant which will serve not only Valerio Trujano but surrounding villages and which will provide mills to grind their corn and cereals. They feel the pulse of a new world, and, strangely enough, their aspirations are not essentially different from those of the rest of mankind.

But in the governmental reaction which has swept over Mexico in the past year or so, their struggle is likely to become well-nigh hopeless. The central government has turned its back on the agrarian problem. The villagers can hope for no additional lands to make life more than a barren struggle for existence. It is more than likely that the hacienda will regain its sway over the village. And much of the work of the energetic and self-sacrificing little school-teacher will be blotted out. But not for long can such a reaction endure. For though the parents may weary in the struggle, the children have been given a new freedom and new vistas which will beckon them on. They have this in common with thousands of other villagers the

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General Antonio Maceo

By Arthur A. Schomburg

When the Pan-American Conference was held in Habana, Cuba, two years ago, a picture was taken of the delegates standing at the base of an equestrian statue, in which Charles Hughes, American Secretary of State, held the central position. Only the base of the monument was visible as printed in the American illustrated papers. This fact has caused me to write of the figure left out of the picture.

I know of no man of military standing in the whole of America, white, yellow or black that can excel the exploits of Antonio Maceo in the field of battle, as a soldier, during the past hundred years. The services rendered by Maceo to the cause of American revolution in general and Cuban freedom in particular began with the ten years' war of 1868. He voluntarily joined the ranks of the patriot band as a soldier and by dint of hard labor and many wounds he climbed to the high honor of Major General of the eastern forces of the island. There is no important skirmish or battle in which his name does not appear for its exploits. His last campaign in Pinar del Rio beyond Habana and on the narrowest point of the island was the most glorious of those conducted by Antonio Maceo against the best drilled Spanish soldiers who were intrenched at their base and headquarters in the capital. His exploits in these regions are worthy to rank Maceo with the greatest captains of antiquity.

Beside his sword, his pen has left us sentiments worthy of preservation. "The Cubans whatever their citizenship have only one flag, that has been smeared with the blood of the revolutionary martyrs." This expression includes the blood from both white and black, for José Marti always stated that the republic would have been impossible without the brawn and muscle of all races. The diplomatic correspondence of Spain and England and the United States show the furtive glances cast from the times of Thomas Jefferson to the present day toward Cuba. In those early days Maceo feared Uncle Sam's solicitude for the welfare of the Cubans. The Platt Amendment brings out and justifies very clearly his words: "It is better to fall or climb without help than to contract a dangerous debt of gratitude with a powerful neighbor."

The history of the Negro in Spanish America centered in Cuba, Venezuela, and Central America. In the sixteenth century slaves began to arrive in Cuba and Negroes joined many of the exploring expeditions from there to various parts of America. The slave trade greatly increased in the latter part of the eighteenth century, and after the revolution in Haiti large numbers of French emigrants from that island settled in Cuba. This and Spanish greed increased the harshness of slavery and eventually led to revolt among the Negroes.

In 1844 Governor O'Donnell began a cruel persecution of the blacks on account of a plot discovered among them. Finally in 1868 the Ten Years' War broke out in which Negro and white rebels joined. They demanded the abolition of slavery and equal political rights for natives and foreigners, whites and blacks. The war was cruel and bloody but ended in 1878 with the abolition of slavery, while a further uprising the following year secured civil rights for Negroes.

Antonio Maceo, who was the greatest leader in the Ten Years' War was one of the extraordinary men born in Cuba of Negro descent. He was proud of his blood as shown in his letters when in Haiti. Those who knew him intimately testify to his high moral life and his qualities as a man and a sol-

The Monument to Antonio Maceo, Havana, Cuba dier. He once said: "I believe I am capable to aspire to enjoy liberty more so than others, having fought many years for it, because the slavery of passions does not abide with me."

It has been said of other Cubans that their mission was to write, but the work of Maceo was to fight relentlessly and without quarter. He gave his antagonists no rest; "kept them on the move and wore them out." He was the terror of every Spaniard from private to general, men who had distinguished themselves in European and African campaigns, like Blanco, Martinez Campos and Weyler, not to mention a host of other high officers whom he defeated.

When Spain first offered peace to the rebels, Maceo hesitated. Writing to Flor Crombet, another Negro leader in the war, he said, "I must interview Field Marshal Martinez Campos to know what kind of peace he wants to make and what benefits the Cubans will derive therefrom. I want all officers under your command to be present for I am anxious to learn the ability of this Field Marshal in handling this delicate matter of life and death."

Previous to the selection of the rendezvous, rumors had reached General Maceo that most of the Cuban leaders had by some unknown ruse committed themselves to bring to a close the Ten Years' War. Many claimed it a useless warfare as they were incapable of ridding the island of the Spanish power. General Maceo counselled with his staff and threatened to hang those responsible for entering into terms with the enemy, unknown to the president of the Junta. He feared the whole thing was a trap and refused to have anything to do with it until he could confer with General Maximo Gomez of the Western part of the Island.

General Campos again presented his tender of peace, stating that Maceo was the only commanding general holding out. Thus for the first time the ragged and "disappearing rabbits" had become soldiers worthy of being offered an armistice on the part of Spain by her highest ranking officer. General Maceo had his forces ready for any eventualities but the Spaniards were sincere and wanted to bring the rebellion to a close. Field Marshal Campos was willing to grant any monetary demand to stop what he termed a courageous but useless sacrifice of men and blood, and he offered such guaranties of autonomy as to insure that peace would reign in Cuba. Behind his word he said was the entire Spanish nation.

General Maceo first stipulated the freedom of all Negroes and the protection of all soldiers in arms in the insurgent ranks. This was agreed to. Maceo also confirmed the treasonable doings of some of the white officers and leaders, who were more interested in oiling their palms than in the ultimate goal for which they took up arms. He further stated that he doubted if the Cubans wanted to lay down arms, but that he was willing to leave the island and retire to Kingston, Jamaica, and await, under the terms of the armistice, confirmation of the statement that the Cubans in foreign lands were tired of the war. He promised not to take up his sword again if this were true. General Campos acquiesced in these tentative plans and offered to Generals Maceo and Gomez a Spanish warship to take them from Santiago de Cuba to their destination under a flag of truce and with safe conduct. We can here say to the honor of Antonio Maceo, that not a single penny was accepted for himself or his officers. No tender from the coffers of the Spanish treasury was accepted by this Negro general.

General Antonio Maceo

Reuben Dario, the greatest South American novelist, who had a strain of Negro blood in his veins, speaking of Antonio Maceo after President Blanco had offered him an asylum in Nicaragua, relates the high regard with which his fellow people treated this remarkable general.

José Marti who lived in New York City still dreamt of Free Cuba notwithstanding all the suffering and imprisonment he underwent for his beloved Cuba. Spanish economic oppression continued in Cuba and the leading chiefs of the Ten Years' War, including Antonio Maceo, with large numbers of Negro soldiers, took the field again in 1895. The result was the eventual freeing of Cuba by the intervention of the United States. Negro regiments from the United States played here a leading role.

I saw Marti one spring morning at 60th Street and Broadway during the year 1895 soon after the Key-West frustrated attempt to land arms. He voiced the hope that everything would eventually turn out right. He was calm, cheerful and convincing. It was the last time I saw this great man. Previous to this occasion we met at a called meeting of the Club Borinquen at Sotero Figueroa's home on Second Avenue and 62nd Street, New York, where a paid spy created a furor with Gonzalo de Quesada, later Cuban Ambassador at Washington, D. C. Rosendo Rodriquez and I were selected to escort José Marti out of danger to the West Side of the city where he resided, and see that no harm came to his person. Soon thereafter Marti journeyed to the home of Maximo Gomez in Monte Christo, Santo Domingo, saw Antonio Maceo in Haiti and touched him with his gentle hands. He inspired Maceo to again take up arms against Spain.

The "Apostle of the Revolution" as José Marti was called, fused all forces black and white into a Cuban nation. He was killed at Dos Rios and Antonio Maceo died in Pinar del Rio.

Señor M. Corona Ferrer, in his eulogy before the Cuban House of Representatives, on the fifteenth anniversary of Maceo's death, said that he needed to have "the lyre of Homer", the "judgment of Thiers", and "feelings of Lamartine" to pay deserving homage to Cuba's greatest soldier; Maceo was "prudent at Paso Real, astute at Cabanas, strategic at Timbas de Estorino, inflexible at Cucarajicara, resolved and determined at Rubi, impetuous at Cerra de Negro; but always great, always in complete dominion of his extraordinary faculties."

Maceo fell at Punta Brava in Pinar del Rio in an insignificant clash surrounded by a handful of faithful men, struck by three bullets. The news of his death caused a panic. Many believed that it would bring the revolution to an end, so close was his name associated with its success. But his death only served to give added resolution and impetus to those in the field to redeem the untimely end of the great leader.

His many years of devotion to the cause of freedom, his privations in the

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The Donor of the Du Bois Literary Prize

An Autobiography

> *When Mrs. E. R. Mathews wrote the editor announcing her gift, he replied:*
>
> *"I cannot express to you my deep appreciation for this splendid offer. There are many reasons why this prize might be named after some one else, but there is one reason for having my name used which overcomes any feeling of modesty on my part. And that is, that I have been striving in recent years to induce the stream of Negro-American literature, especially of our younger writers, to return to a normal, human and truthful channel, rather than to be led astray by considerations of income and sensationalism. I have talked so much about this that I hope that my name in connection with this prize will emphasize my thought and feeling still more.*
>
> *"Of course, many persons are going to ask us who is Mrs. Mathews? Will you not write me a word about yourself that I can publish?"*
>
> *Here is the answer.*

YOUR question, "Who am I?" revives neglected memories. I cannot recall having been asked this question here during thirty years "in residence". New England is undoubtedly a solid background and Boston names useful for introductions, but the rest of the map seems to New York far off and obscure. One soon learns that childhood reminiscences unless abutting on Central Park are not of social interest. It is then, with a sense of relief from my cramped position as an alien, that I answer your question.

My father, John Albee, was a historian and poet. Upon being graduated from Harvard, that university offered him a Chair in Greek. This professorship was of short duration, as with John Fiske and others he was urged to resign, their budding views on evolution being at variance with Agassiz who at this time ruled the University and opposed Darwin's theories with immense vigor. My father's classical downfall was not without retaliation, as he carried off a bride,—the pride of the family.

He began to write following the Transcendental School: "Literary Art", "Goethe's Life and Times", "A Life of Emerson", as well as local histories and books of poetry. He was a warm friend of Emerson and Lincoln and carried on a voluminous correspondence with men of letters all over the world.

His mother, Patty Thayer, had been a flaming Abolitionist. Slaves lucky enough to reach eastern Massachusetts were hidden in her attic. So cleverly had she partitioned and camouflaged this space that nobody was ever discovered, in spite of repeated search. The dramatic value of Patty's attic ranked with us children, neck and neck with the story of the elder Booth in "Othello" who frequently forgot that he was playing Shakespeare and believed himself the outraged husband and had to be subdued by force and dragged from the stage.

My mother founded in Boston the first non-sectarian hospital in this country, known today, as then, as the Channing Home. This outstanding venture aided by extreme youth and beauty brought her into great prominence. Her virtues were extolled in verse by Lowell and Longfellow, and there was hardly a contemporary prose writer who did not contribute something to her fame. Queen Victoria wrote a charming letter in her own hand, inviting her to visit at Buckingham Palace. She never left her work, however, and caring for the sick contracted consumption of which she died. She named her two younger children Robert Shaw and Loulie Shaw, for the Colonel who led the colored soldiers in the Civil War and his remarkable sister. These were the two members of her family she loved the most.

There is a great deal more that could be said of the generation past, as for the present, "We mention but the facts" as Bill Nye puts it. We grew up on the tip of an island in New Hampshire, in one of the oldest houses in the country, now belonging to the Government, the Jaffrey Mansion.

I married Edward Roscoe Mathews, of Valley Forge, Pa. and have one daughter, Mrs. Oliver La Farge.

I would suggest that in printing my first letter, you print your own reply which has real bearing on the literature of the young Negroes. I agree with you so heartily in hoping that they will express their own original and unique qualities. Of my second letter, take out whatever would be of use to you, remembering always the old motto, "Least said, soonest mended."

Proposed Rules of the Competition

1. THE Du Bois Literary Prize is to be open to any work written in English by a Negro born or naturalized in any country or island of the Western Hemisphere.

2. The word Negro shall be understood in its popular North American significance, that is, a person who traces his descent from a Negroid race of Africa.

3. The prize shall be awarded in successive years in rotation, for fiction, prose non-fiction, and poetry. In the awarding of the prize consideration shall be given to the whole volume of a writer's work during the preceding three years.

In considering works for the prize the judges will give preference in the prose works to books of 50,000 words or more, or to plays sufficient for an entire performance or for two or three shorter plays. In poetry, full volumes rather than single poems will be considered.

4. If in any year no work in the class under consideration seems worthy, the judges may refuse to make an award.

5. The prize shall be awarded, with the consent of the trustee, by a Board of Judges which shall be selected annually by the Nominating Committee. This Board shall consist of three judges, of whom one must be of Negro descent.

6. The Nominating Committee shall consist of five members, of whom the trustee shall be one, and of whom not less than three must be of Negro descent. This Committee shall have the sole power to nominate books for consideration by the judges. The members of the Committee shall serve for a term of five years, and may be reelected. Upon the first formation of the Committee, its members shall be divided into classes, retiring in one, two, three, four and five years, in such manner that the term of not more than one expires each year. When vacancies occur, they shall be filled by a majority vote of the members of the Com-

consideration of the Nominating Committee. They will be invited to attend the awarding of the prize.

8. Publishers shall be invited to submit titles for the consideration of the Nominating Committee, and the Nominating Committee shall consider such titles, together with those recommended by the Advisory Board, and those recommended by its own members.

9. The Nominating Committee shall submit four titles to the judges and shall accompany these by such recommendations as it may desire to make, including, if it wishes, a recommendation that no award be made. In any case, however, final decision as to the award rests with the judges and the trustee.

10. The money for the prizes is put in the custody of the trustee who will make it available for presentation in accordance with the awards. The trustee will be a member of the Nominating Committee, ex-officio, and will act as representative of the donor.

11. The Pulitzer Prize, having no class and no race limitation, is regarded as having priority over this prize. Nominations, therefore, will not be made by the Nominating Committee until the Pulitzer Awards for the year have been made.

Nominations of works deemed eligible for the prize shall be made by the Nominating Committee not earlier than May 15, and shall include works published prior to January 1 of that same year. These nominations, together with copies of the works nominated, and the recommendations of the Nominating Committee, must be submitted to the Board of Judges not later than July 1. The award must be reported to the trustee not later than September 15. When this award is approved by him, he will cause it to be announced on October 1 following. The prize will be presented to the winner on the earliest convenient date but not later than November 15. These dates may be changed from time to time if it seems necessary.

12. The calendar year shall be used, so that the prize awarded in 1934 will contemplate books published during 1931, 1932 and 1933.

13. All positions mentioned herein as well as all prizes are open to women as well as to men.

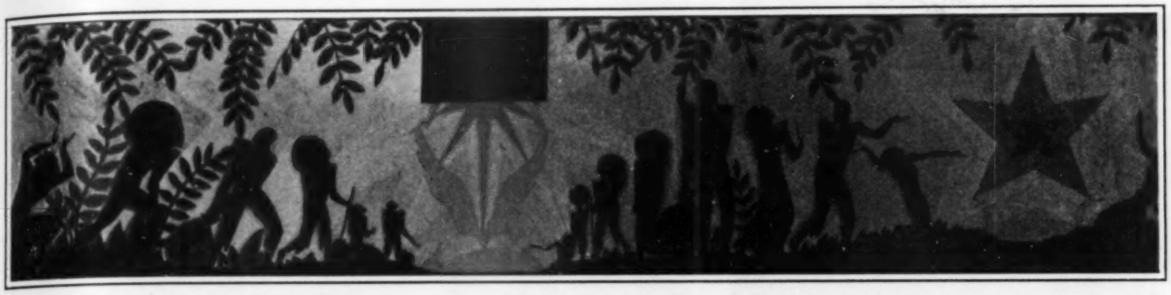
14. The Nominating Committee may at any time recommend to the trustee such changes in the time and character of the award as will seem to be best to make the prize in the future calculated to carry out the wishes and plans of the donor.

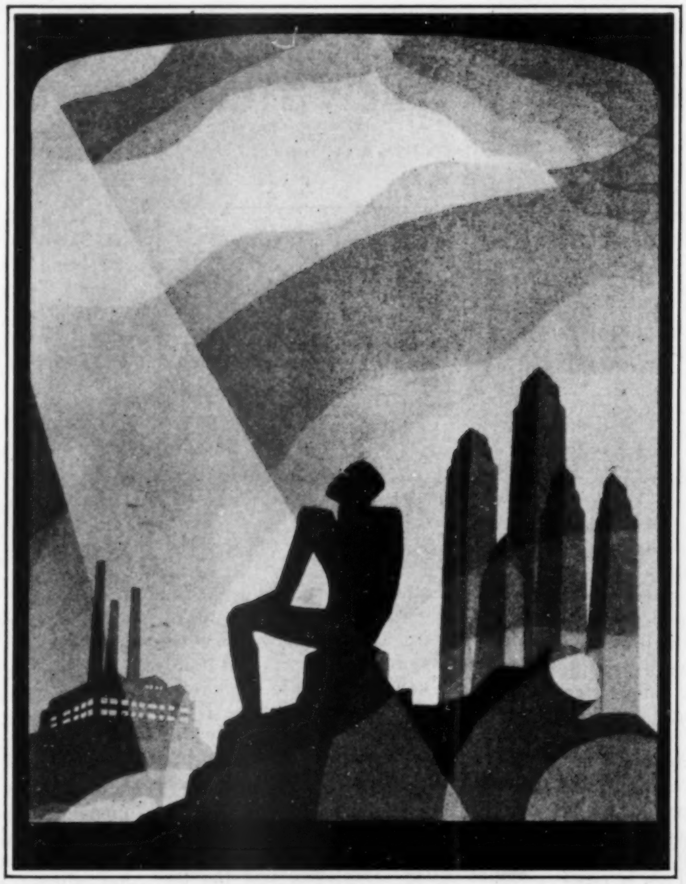
The following persons have been invited to act as members of the Nominating Committee:

OLIVER LA FARGE
Author of "Laughing Boy",
Pulitzer Prize Novel, 1929.
WILLIAM STANLEY
BRAITHWAITE
Poet and Critic.
LOUIS GANNETT
Editoral Writer,
New York Tribune.
JAMES WELDON JOHNSON
Poet and Spence Professor of
Literature,
Fisk University.
W. E. B. DuBOIS
Editor of THE CRISIS.

Paul Robeson as Othello with Maurice Brown-Dugo as Iago.

The Art of Aaron Douglas



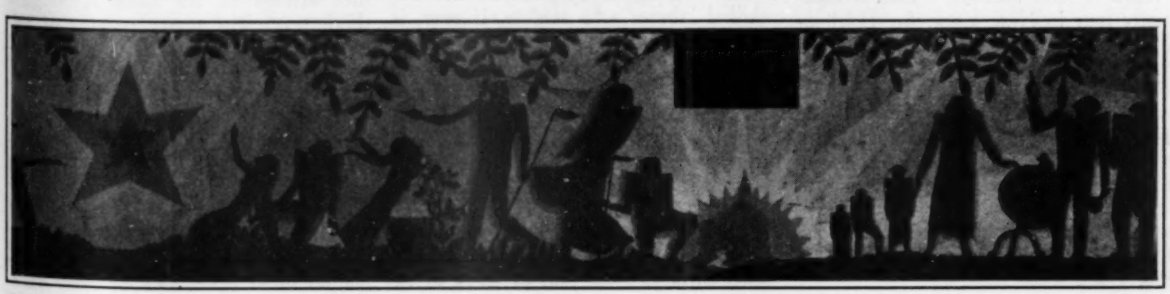


The Fisk University Frescoes. Center picture by courtesy of the Rosenwald Fund.

AARON DOUGLAS' father was a baker of Nashville, Tennessee. The son was born in 1900 and educated at the Topeka, Kansas, High School and studied Fine Arts at the University of Nebraska where he received his Bachelor's degree. Afterward, he studied with Winold Reiss in New York and also won a Barnes' Scholarship in Philadelphia. He first attracted notice by his beautiful illustrations for James Weldon Johnson's book of poems, "God's Trombones" and Paul Morand's "Black Magic". He has illustrated a number of other volumes and his work has appeared in periodicals.

Within the last year, he has had two large commissions; one to decorate a dining room in the new Sherman Hotel at Chicago, Illinois, and the other to decorate the new library at Fisk University. The mural painting at Fisk is done flat without modeling in three dimensions. The light from the central motif is carried along on the contours of the figures. The coloring is chiefly in pale tints. Primitive and Egyptian motifs are used as well as modern, and rhythm can be seen in the processions of figures.

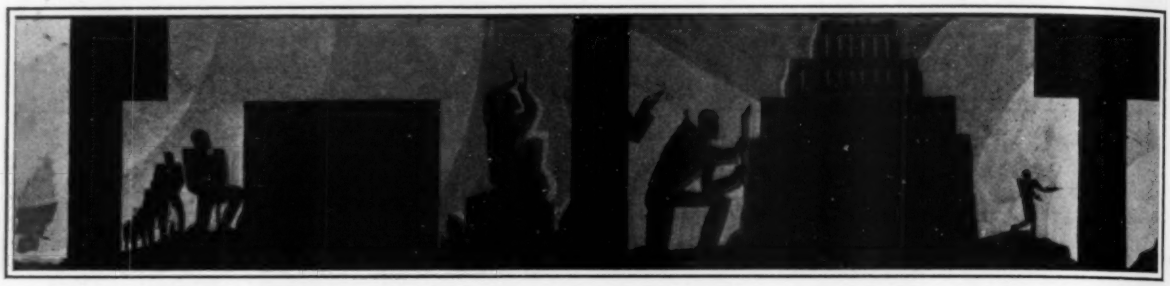
In the North reading room the Negro is depicted in Africa and entering into Egypt with his products. There is a fetish scene with tom tom and a savage dance. Mr. Douglas himself describes the decorations in the South Room which is done in ultra-marine: "Three symbols are used," he says, "The wings used to typify religion point upward from a skull, suggesting Golgotha, the Place of Skulls. Figures in exaltation are grouped on each side of the hill. Emancipation is represented by a star held in two upraised hands. As a symbol of Education, we have used a silhouette of Jubilee Hall, the first standard college building for Negroes in America, erected in 1873." One critic says that of all the pictures "one of the most impressive is the approach of the slaves to the slave ship" and the others showing the Negro at work. The figures "are portrayed with power and dignity." "There



are also symbolic signs showing the Negro looking toward the city and the factory, and the new library itself appears in the design. One attractive feature is the continuation in the design of the star motif in separate planes of color in the background." Between the ceiling beams is a conventional design in blue, pink and gold.

In the three remaining rooms five phases of education are illustrated: music, philosophy, science, literature and the drama. The leading rooms which have been decorated are 24 by 80 feet and the paintings, five feet wide, extend from the top of the nine foot oak bookcases to the ceiling. Edwin A. Harleston of Charleston, South Carolina, assisted Mr. Douglas in his work.

For the College Inn at the Sherman Hotel, Chicago, Mr. Douglas has done a series of panelings on canvas. These murals depict the evolution of the Negro dance, beginning with primitive African manifestations through the cake walk up to the modern dance.



Harlem's Employment Situation

By FRANK BYRD

RECENT newspaper reports give the impression that the unemployment situation is not as alarming as it was several months ago. However, the waiting rooms of Harlem employment offices and those in the industrial district along lower Sixth avenue, where the majority of colored job seekers go, are still filled to the point of overflowing. To relieve this strain of unemployment, emergency committees have been formed, bread lines established and clothing issued. Yet few, if any, jobs have been made available. Relief, of course, is a good thing in its way though, like force, it is far too temporary. An energetic campaign on the part of those same persons who have been so generous with their time and influence in relief work would, therefore, be a much more timely step towards Harlem's ultimate financial adjustment.

At best, life in a metropolitan city is not the most wholesome thing in the world and for a long period when there is a pronounced financial depression, it is almost the last place for the Negro to find himself. This is especially true in New York, for Harlemites are naturally the first persons affected by any financial catastrophe. Even when such a crisis reaches an end, months must elapse before the Harlemite is entirely fitted back into the scheme of employment in downtown businesses for, as someone has so aptly put it, the colored worker everywhere "is the last to be hired and the first to be fired" on the white man's job.

This survey was made by Paul Coleman of the New York School of Social Work, Frank Byrd, columnist, Inter-State Tattler, and William Arnold of THE CRISIS *staff.*

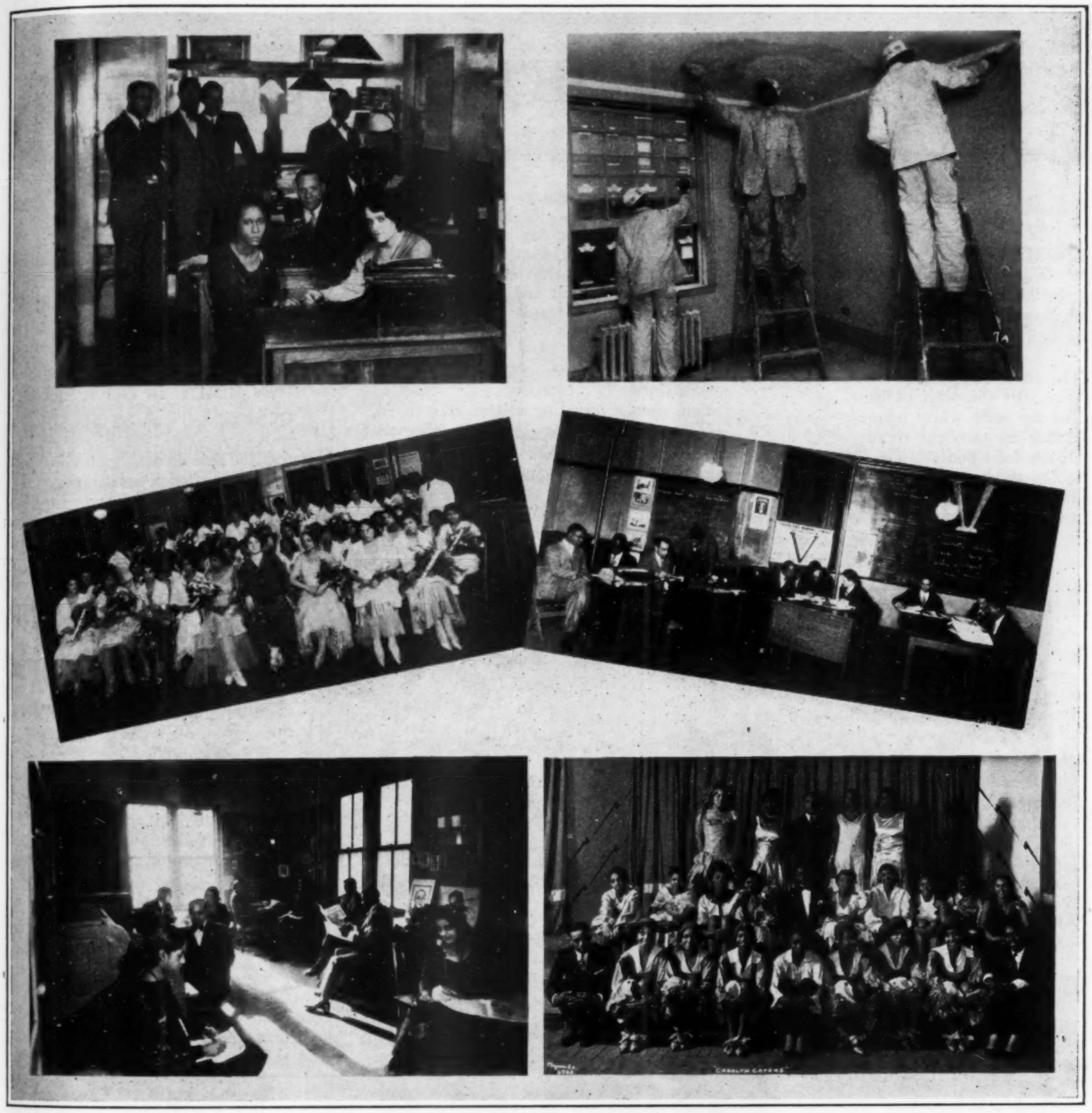
Even a city dweller of unlimited financial means finds the cosmopolitan center a hard place in which to adjust himself the year around. It is not surprising, therefore, that for the Negro with a comparatively small income this problem should assume immense proportions. New York has become the accepted area for skyscrapers and buildings that house wholesale and retail merchandising businesses. The large-scale manufacturer consequently has moved out into the smaller suburban communities. Such a condition offers only three fields of regular employment for any city worker: that of the high-powered executive, the unskilled "white collar" employee, and the unskilled laborer who seldom, if ever, is paid a decent living wage.

The average Harlemite comes in the category of the unskilled, underpaid and equally under-nourished worker. Men with college degrees have sometimes been forced by lack of other employment to labor as "Red Caps" and elevator operators. Now in a time of continued depression, even such precarious means of existence are threatened through reduction of force or of working hours, the compromise that has lately been put into effect among the hundreds of unsalaried porters at Grand Central station.

Since the current depression, a summary survey of commercial life in Harlem indicates some surprising facts: it reveals that uptown residents have become almost entirely dependent upon revenue from restaurants, barber shops, beauty parlors, night clubs, "speakeasies" and entertainment establishments. All of these, except the first three, come under the head of "rackets" of a high order, yet, where employers and employees are concerned these are substantially paying businesses that often yield twice as much in the way of financial turnover as the average more legitimate job.

For instance, a check-up of bartenders' salaries, as compared with those of the ordinary Harlem working man, shows an earning capacity that doubles and in some cases triples that of the unskilled laborer; and while salaries paid entertainers and musicians (of whom there are over 10,000 alone) are not always on the same consistently high level, the great amount of this work which Harlem affords, over-compensates from the standpoint of numbers.

Recently, though, sad days have overtaken Harlem's night life industries. Following a shooting affair in one of the Broadway night clubs, city officials have become unusually strict about enforcing the 3 a. m. curfew law. Needless to say this too affects employment conditions of those Har-



Negro Employment in Harlem, New York City

Office of the Amsterdam News
Graduates of the Apex Beauty Culture School
Office of the Interstate Tattler

Artisans in the Dunbar Apartments
Office of the Victory Insurance Co.
Employees of the Carolyn Laundry

lemites who depend solely on entertaining as a profession.

Other facts contained in the survey show that, out of a district (bounded north and south by 155th and 116th streets, and east and west by Madison and St. Nicholas avenues) almost exclusively occupied by Negro residents and comprising the 2,308 businesses surveyed, 59% of these businesses are owned by white employers and employ *white help only*. White businesses that employ both whites and Negroes, usually in a menial capacity, total 24%; while businesses owned by Negroes employing Negroes are only 17% of the whole.

Again there is this contrast: Of the total number of employees, Negro employees in Negro businesses represent 15.5%; Negro employees in white businesses represent 16.5%; and white employees in white businesses represent 68%. In other words, Negro employees in both white and Negroes businesses receive less than one-third of the employment which Harlem affords.

The average monthly salary of the Negro employee, as disclosed by this survey, is $89.60; while the average monthly salary of the white employee in Harlem is $110.10. There are some influences which may account for such inequalities that tend to lower the monthly salary level as well as reduce the number of Negro workers. These appear to be: non-employment by union shops, limited opportunities for employment in manufacturing concerns, the "closed door" policy of up-

(*Will you please turn to page* 176)

THE POET'S PAGE

My Roads

By EFFIE LEE NEWSOME

SOMETIMES at night
They're ashen white
Like highways built of bones.
Shadows of trees shred into these
Gray, dimly darkish tones.

The road that bore my horses off
Was just the path of time.
But the wan white pike
Makes me miss the tread
Of the jolly hoofs
In the times now dead.
And memory plies my pikes today,
And even this will ride away.

The Power of Love

By LAURA E. FORREST

ONE day a black man passed my door—
The modern ugly clothes he wore,
Could not conceal his long limbed grace;
Nor mar the beauty of his face.

This morn a girl went that same way—
Graceful and lovely—dusky hued—
I thought of Africa in May—
Of beating tom toms all subdued.

This eve, to my utmost amaze,
I saw these two twined close—as one!
What Power had merged their separate ways,
Who had before seemed lost—alone?

And why should they—whose native land
Is mine—recall the fabled lure
Of savage dance—a Mystic Band
I've never seen? Nor am I sure.

They do exist; but seems to me,
These two have met—oh, many times,
In that great land of Mystery,
In many ages—many climes:

That this small life is only one
Of many lives which we outgrow—
I've seen them oft start out alone,
Sometime—somewhere—and meet, and know.

Today a black man passed my door—
I hear the tom toms now—it seems—
Sometime — someplace — we've met before—
But I am white! And *these* are dreams—

To a Cardinal Bird

By THEON LA MARR

O HAPPY cardinal in yonder tree,
Singing voluptuously thy joyous lay,
What impetus deep in the heart of thee
Exacts response so jubilant and gay?
I wonder if thou knowst the pangs of life,
Or art some mystic creature unaware
Of all the turmoil and confusing strife
With which we fragile mortals have to bear?

Hast thou e'er dreamed of soaring to the sky
And then attempting fallen on a thorn,
Thy wings refusing e'en to let thee try?
Hast thou e'er wished in vain thou were not born?

Somehow I feel that if thou truly knew
The misery and pain of sheer defeat—
The faithlessness of friends thou trusted true,
Thou couldst not in yon maple boughs repeat
Thy jubilance; but would instead employ
Some mournful minor strain, and wail thy woe
In lamentations I should ne'er enjoy
Half so much as I do thine overflow of happiness.

O tell me, Cardinal,
If thou hadst known some aspiration high,
Some great ambition (and a friend withal),
And loved them both with zeal enough to die
For them—yet lost them both and suffered jeers,
In facing tragic failure; known deceit;
Open contempt and even snobbish sneers;
If all thou visioned real proved counterfeit;
Oh tell me, couldst thou sing as sweetly then
As thou dost now? If so, I join thee
And facing all that ever conquers men
We'll both sing on triumphantly.

Harlem Lady

By LAURA TANNE

BEHOLD her calm chastity of glance,
Demeanor cool as palm leaves bent by rain,
Her greeting is the unsweating dance
Of studied words relieved of frost and flame.

Alien to her the equatorial mood
That bargains with the hottest southern wind,
Her detached mind resents the interlude
Of spontaneity, her rarest sin.

The literati with their ivory crown
Still sleep upon her distant heritage:
Because her swaying hips are golden brown,
They must reduce her peace to tropic rage.

Her page, unwritten, is bound in mist;
Her song is lonely, obscure melody;
Her future is the pale morning's grist
In mills of her righteous identity.

Sky-High

By BILLY B. COOPER

I CANNOT tell you all life means to me.—
Not foolish, sentimental, maudlin things;
Rare inspiration of a spirit free,
A sense of cool mist blowing in from sea,
And peaceful quiet that the twilight brings;
Courage to seek the level of the sky,
Infinite vision so that I may see
The distant line of mountains, climbing high;
A sailor-faith in stars to travel by,
All this and more my life has brought to me.

To a Young Wife

By

GEORGIA DOUGLAS JOHNSON

I WAS a fool to dream that you
Might cross the bridge of years
From your soft springtime to my side
Where autumn shade appears.

I am sedate while you are wild,
Elusive like a sprite,
You dance into the sunny morn
While I approach the night.

I was a fool—the dream is done
I know it cannot be:
Return and live those burning years . . .
And then, come back to me!

Brown Boy's Voice

By MILTON BRIGHTE

DO not go pitying for Truth lays bare
With doubt-defying emphasis all things;
Be they blasphemed or pure grotesque or fair,
He rids the mind of all its wonderings;
Eyes shall be reconciled to him, whose sight
With strong intent will see no beauty where
A color throbs from sunset into night,
Tho' loveliness is all apparent there.

Therefore do not go pitying at all
This pigment, saying that my Fate's unkind.
Truth shall come shouting o'er your guarding wall,
Or enter unsuspecting like the wind;
If not now, someday you will surely be
So wise that you'll be envious of me.

ALONG THE COLOR LINE

EUROPE

¶ A tablet in honor of the memory of Jacob Wainwright has been placed on display at the headquarters of the Moravian mission in London. Wainwright was the only African among the porters chosen by Stanley for David Livingstone's last journey in 1871. He was one of the pallbearers when Livingstone was buried in Westminster Abbey in April, 1874. The brass tablet is to be shipped to Wainwright's grave in the Tanganyika village of Urambo.

¶ Minister Blaise Diagne, Under-Secretary of State of the French Cabinet, was the guest of honor at a recent banquet given by other members of the cabinet. The Master of Ceremonies of this occasion was Colonel Marc Littse, who is also a Negro.

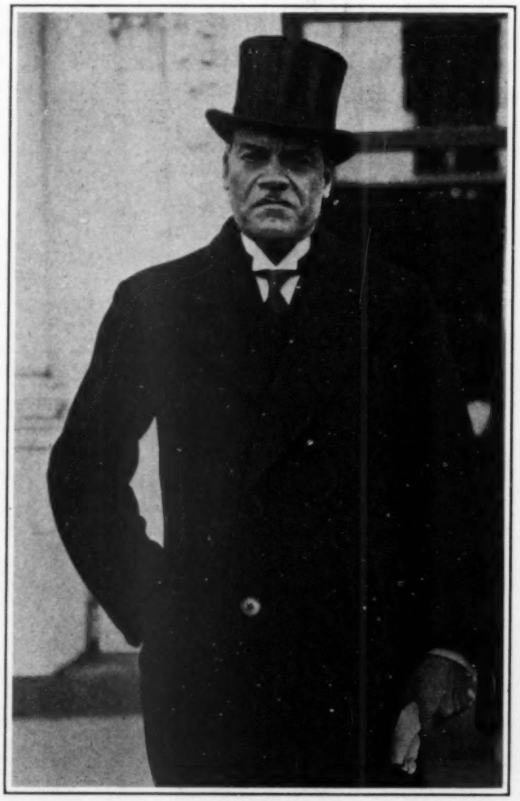
¶ France has awarded the Medaille Millitaire, one of the highest honors, to Prince Thami Glaoui Pasha, of Morocco. This prince is a grand commander of the Legion of Honor and had previously received the Croix de Guerre.

¶ The Russian International Labor Defense during February passed a unanimous resolution protesting against lynching in the United States and concludes with this greeting to Negro workers: "The toiling Kazaktsan people liberated through the proletarian revolution send their brotherly greetings to Negro and other workers languishing under the yoke of American imperialism. The answer of the Russian International Labor Defense will be the strengthening of the work of rendering aid to the militant workers of other countries. Down with lynchings! Long live the unity of the workers of the world!"

¶ Twenty of the thirty-five American students at the University of Heidelberg, Germany, signed a petition asking that Milton S. J. Wright, a colored student, be barred from the Foreign Students' Club. This petition was over-ruled by Professor Brinkmann, head of the group. Mr. Wright is a native of Savannah, Georgia. He received his Master's degree at Columbia University and is to be a representative to the great colonial exposition to be opened in Paris in May.

¶ M. Constantin Mayard has been appointed Haitian Minister to the Republic of France.

¶ An international conference on African children will be held at the Salle Centrale, Place de la Madeleine, Geneva, Switzerland, June 22-25, 1931. It is part of the international movement for child protection which is organized in the Save the Children International Union. This Union has members in thirty-six different countries, and in 1928 set in motion a study of the terrible plight of African children under the exploitation which is now going on. The Conference will take up matters of infant mortality, social and economic position, education, and general conditions of work. Anyone can join the Conference as a member on payment of $3 or as an associate on payment of 85c. The President is the Right Honorable Lord Noel-Buxton of England.



M. Dantes Bellegarde
Haitian Minister Plenipotentiary and Envoy Extraordinary to the United States

¶ *The Spectator,* London, is publishing a series of articles on the color bar in England. There has been formed recently a joint council to promote understanding between white and colored people in Great Britain.

AMERICA

¶ Negro medical men and social workers from all sections of the country attended the White House Conference on Child Health and Protection which convened the last week in February in Washington, D. C. The meetings of this group were held in the Hotel Willard, the Washington Hotel and government buildings.

¶ The National Negro Press held its annual convention in Nashville, Tennessee, during the latter part of February. The recommendations which the Association adopted outlined a forward policy in relation to national advertising. Benjamin J. Davis, editor of the Atlanta *Independent,* was reelected president and Joseph Bass, editor of the California *Eagle,* became vice-president.

¶ Taamrat Emanuel, Director of Schools in Abysinnia, has come to the United States to study western educational methods that may be adapted for use in his country. He speaks several Ethiopian dialects and three European languages and is now learning English.

¶ The sixth annual conference of the National Association of College Deans and Registrars in Negro schools met at Arkansas State College, Pine Bluff, Arkansas, March 4-6. Sixty institutions were represented. F. B. Wilkinson, registrar of Howard University, was elected president.

¶ National Negro Health Week was observed April 5-11, under the direction of Dr. Algernon B. Jackson. This custom was begun by Booker T. Washington in 1915. Child clinics and health education in schools are given chief emphasis in the program.

¶ *The Colophon,* a book collectors' quarterly, published in its February number a very interesting account of his career by Charles W. Chesnutt.

¶ The American Tennis Association, which is the national colored organization, has issued its ratings for 1930. In Men's Singles, the leading four are: Douglass Turner of Illinois, Ted Thompson of Washington, D. C., Eyre Saitch of New York and Gerald Norman, Jr. of New York.

In the Women's Singles, the leaders are: Miss Ora Washington of New York, Miss Blanche Winston of New York, Mrs. Emma Leonard of New York, and Miss Lulu Porter of Illinois.

In the Men's Doubles, the leaders are I. L. McGriff and E. D. Downing of Virginia, and in the Women's Doubles, Miss Ora Washington and Miss Blanche Winston.

Nathaniel Jackson of North Carolina leads the Juniors' Singles.

¶ The census report on prisoners in state and federal prisons and reformatories for 1927 has been issued. It shows that colored men formed 23.6% of the male prisoners received in 1923, and 20.7% in 1927. The corresponding figures for female prisoners were 29.5% and 26.5%. Of all prisoners, Negroes formed 21.1% in 1927. The figures, however, are admittedly incomplete.

THE EAST

¶ Boston, Mass., officially honored the memory of Crispus Attucks on March 5th when flags were lowered at half-mast on all city and state buildings. Wreaths were placed on Attucks' grave and a program held under the direction of the G. A. R.

¶ Miss Grace Postles, a graduate of Boston University has been granted a scholarship in English, to study at Wellesley.

¶ The First Prize of $100 for the best written report on Industrial Relations made by any Yale University student who worked in industry during the summer of 1930 was won by Harry W. Roberts, a Negro student of Wilkesbarre, Pa. The Fifth Prize was awarded Everett Davies of Freetown, Sierra Leone who is studying for his Ph.D. degree.

¶ Pathé News films have released a news record of the presentation of the Spingarn Medal which was made to Richard B. Harrison by Lieutenant Governor Herbert H. Lehman, New York, at the Mansfield Theatre, on March 22nd.

¶ William J. L. Wallace has received his Master's Degree at Columbia University without examination on account of the high quality of his work in chemistry.

¶ Mrs. Carita Roane, formerly Placement Secretary for the Dunbar Apartments Vocational Service Bureau, has been appointed one of the Branch Superintendents of the New York State Department of Labor.

¶ John D. Rockefeller, Jr., has subscribed $15,000 to the Harlem Co-operating Committee on Relief of Unemployment, to be used in their program in aiding the needy among colored people in New York City.

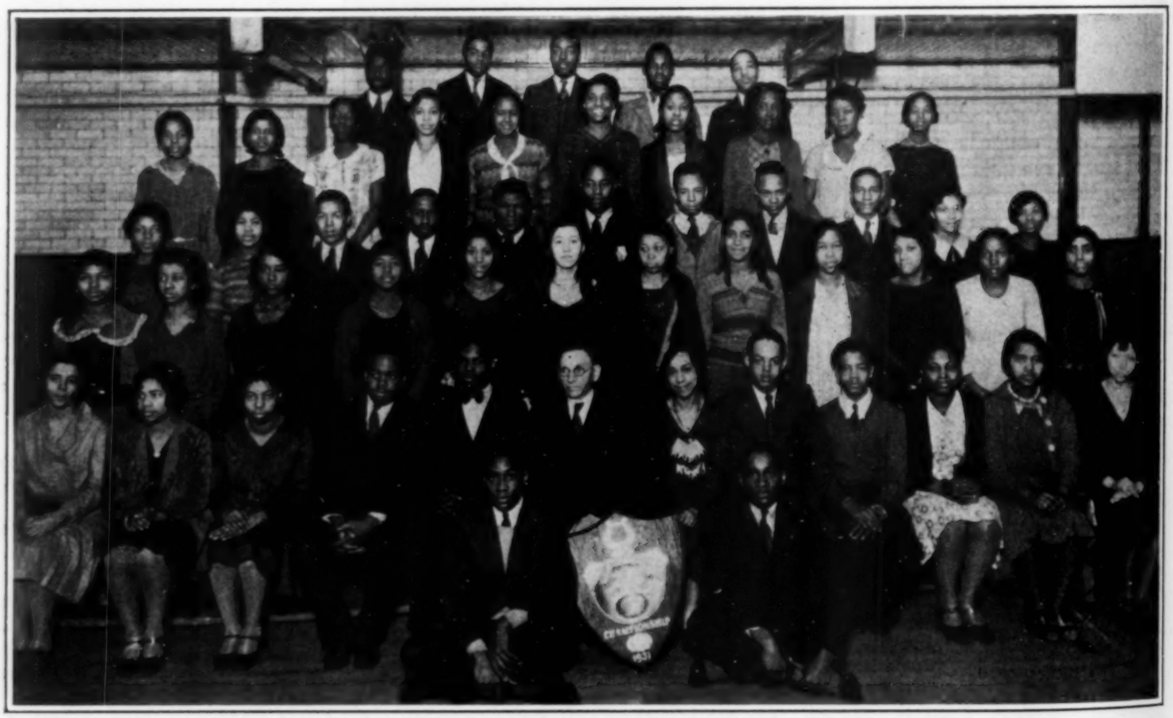
¶ A statue of Booker T. Washington has been included in the group of "Great Souls" that adorn the chancel screen of the Rockefeller Riverside Church, New York City. Mr. Washington's likeness is the fourth in order of appearance on the screen.

¶ In Boston discrimination against a colored woman at a beauty shop was held against the law and the owner fined $100.

¶ Cato W. Adams received the degree of Master of Arts from the University of Pennsylvania in February. He is a graduate of the public schools of the District of Columbia and a Bachelor of Arts of Howard University. For the last nine years, he has taught Mathematics in the Armstrong High School of Washington.

¶ George Little, Jr., physician of Homestead, Pennsylvania, had three oil paintings accepted in the 21st annual exhibition of the Associate Artists of Pittsburgh. Two were portraits and one a landscape.

¶ In the United States Customs' Service at New York City, there are employed thirteen colored clerks, one messenger, three watchmen, twenty-nine openers and packers and twenty-six



The Champion Singers of the All-Chicago High School Contest
The Small Mixed Chorus of the Wendell Philipps High School Trained by Mildred Bryant Jones

laborers. Those ranking highest are two classified clerks whose salaries are between $2,100 and $2,600 a year. In the Custodian Service are nine elevator men, one fireman, thirty charwomen, and fifteen laborers.

¶ Irving A. Derbigny who is a graduate student in chemistry at Columbia University has been elected to membership in the Sigma Xi Honorary Scientific Society. Membership in this fraternity is determined by scholarship in research. Mr. Derbigny, who has passed his examination for the doctorate is now engaged in research in vitamins.

BORDER STATES

¶ Two Institutes for inter-national relations will be held in June under the sponsorship of the American Friends Service Committee of Philadelphia, Pa. The first is a two-weeks school for peace workers at Haverford College, Haverford, Pa., June 8-20th, and the other will be especially for teachers, superintendents and other educators, June 22-July 3rd.

¶ Royal Nickens, a colored boy, has been elected President of the Wagner Junior High School Association, Philadelphia, Pa. Wagner School has an enrollment of more than 2,000 children among whom only twenty-five are Negroes.

¶ Miss Grace Carry graduated from the University of Pennsylvania in February, having completed her course for the degree of Bachelor of Science in education in three and one-half years.

¶ Dr. Claud Heck Marin, President of George Washington University, Washington, D. C., has appointed the following colored men to serve as members of the George Washington Bi-Centennial celebration which is to be held next year: Judge James A. Cobb, Campbell C. Johnson, John R. Hawkins, W. A. Hamilton, Emmett J. Scott.

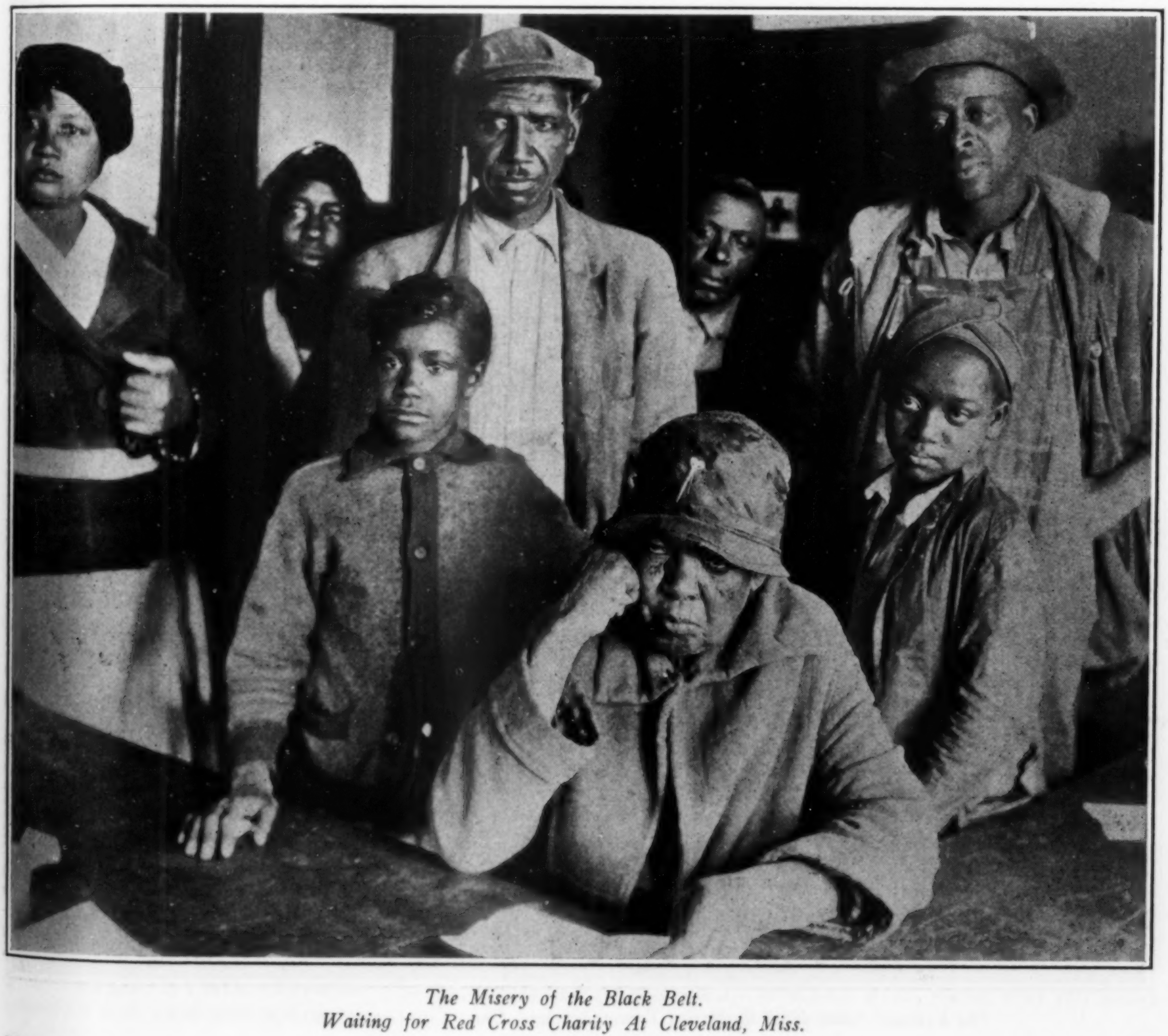
¶ In the 25th Annual Exhibition of the Washington Water Color Club which is being shown at the Corcoran Art Gallery, Washington, D. C., the works of Howard H. Mackey and Lois M. Jones, instructors at Howard University, are on display.

¶ Maurice Hunter, Negro art model, is now posing for classes at the Corcoran School of Art conducted by the Corcoran Art Gallery, Washington, D. C.

¶ The Washington-Hoover Airport Co., Washington, D. C., which operates sight-seeing planes, on March 19th refused passage to James Laney and C. A. Yancey, Negroes, who had secured passenger tickets through a local gasoline company.

¶ At the 33rd Annual meeting of the National Benefit Life Insurance Company, Washington, D. C., R. H. Rutherford was re-elected President. Financial report of the company shows assets approximating 6 million dollars with an income during 1930 of over 4 million dollars, and the number of policy holders more than two hundred fifty thousand.

¶ The Baltimore Symphony Orchestra gave a program in March at the Douglas High School, Baltimore, Md.,



The Misery of the Black Belt.
Waiting for Red Cross Charity At Cleveland, Miss.

and selected for its composition "Juba Dance" by Nathaniel Dett.

¶ W. W. Sanders who for 17 years has been Director of Education among Negro schools in West Virginia has been restored to office through a reappropriation of funds for state supervisor of colored schools which a previous action of the State Legislature had stricken from the budget.

SOUTH EAST

¶ J. M. Avery, Vice-President-Secretary of the North Carolina Mutual Insurance Company, died at Durham, N. C., March 18, 1931. Mr. Avery was closely identified with Negro financial enterprise in Durham through various responsible offices: treasurer of Bankers' Fire Insurance Company, Durham, N. C.; Supreme Deputy Grand Master of Royal Knights of King David, and director in the Mechanics and Farmers Bank, Durham, N. C., Mutual Building and Loan Association, and Southern Fidelity and Surety Company. He was a trustee and treasurer of the Lincoln Hospital, trustee and secretary of Kittrell College, and a member of the Executive Committee of the National Negro Business League. He was a prominent layman in the A. M. E. Church, being a member of St. Joseph A. M. E. Church, Durham, and served on the General Conference Commission for the past two quadrenniums.

¶ The 6th Annual Public Welfare Institute of Negro Social Workers was held at State Normal School, Fayetteville, North Carolina, March 18-20, under the State Board of Charities and Public Welfare. T. Arnold Hill of the Urban League, Dr. Paul C. Taylor of the State College, Raleigh, and Reverend W. A. Stanbury of the Memorial Church were the chief speakers at the Institute.

¶ Berry O'Kelly, a banker of Raleigh, N. C., died on March 14, 1931. Mr. O'Kelly came to North Carolina as a young man and started a wholesale merchandising business in Wake County in a town now known as Method. This town developed into one of the principle County centers and in 1890 Mr. O'Kelly was appointed Postmaster. He was particularly interested in rural school work and used his influence in establishing a training school for Negroes in his town. This school is named for him and is now one of the largest rural high schools in the state. Mr. O'Kelly owned property throughout the county and was Vice President of the Mechanics and Farmers Bank of Raleigh, President of the Acme Realty Co., Auditor of the Raleigh Union Society, Trustee of Kittrell College, a member of the executive committee of the State Inter-racial Commission and Chairman of the School Committee of his community.

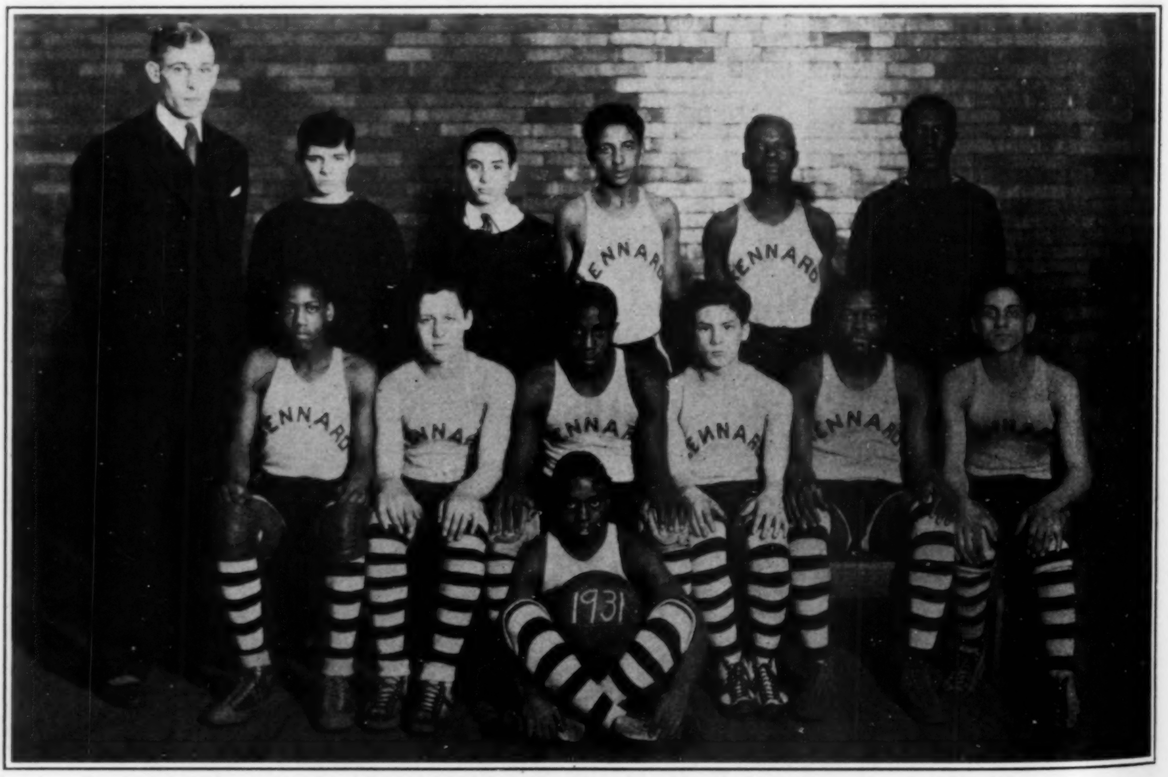
¶ Under the direction of the U. S. Department of Agriculture and Extension Work, The Georgia State Industrial College, and the Fort Valley School, the 14th Annual Home-Cured Meat and Poultry show was held at Fort Valley, Georgia. The principal topics in this conference centered on solving and improving the economic conditions of farmers through scientific methods.

¶ Benjamin Brawley of Shaw University gave a series of lectures and addresses in Philadelphia under the Interracial Committee of the Society of Friends. He appeared at the Girls' High School, the Boys' High School, the Philadelphia Normal School, the Central High School, and the University of Pennsylvania.

MIDDLE SOUTH

¶ The Third Annual Festival of Music and Fine Arts was celebrated at Fisk University during the week of April 23rd.

¶ Mary Agnes Bailey, fourth grade pupil in the colored public schools of Louisville, Ky., has received a special prize from the American Press for her booklet "My Weekly Reader" which was exhibited at a recent meeting of the National Educational Association in Detroit, Michigan.



The Kennard Junior High Basketball Team, Cleveland, Ohio. City Champions, 1929, 1930, 1931.

❡ Ezekiel Crompton, Negro fireman of the Louisville and Nashville Railroad saved the lives of over 200 passengers on the Pan-American Flyer when the engineer died at the train throttle. Crompton took control of the engine by jamming on the air brakes and stopped the twenty-one Pullman coaches which had run past the signal lights and were on the edge of an open drawbridge.

❡ More than 700 Negro farmers took part in the Annual conference of Negro Farmers' Week, which was conducted at Utica Institute, Jackson, Mississippi, during March.

❡ The 41st natural gas well in the Jackson, Mississippi, field blew in Sunday, March 22. This is owned by the Pioneer Oil and Gas Company, of which Dr. S. D. Redmond, a colored man, is the leading figure.

MIDDLE WEST

❡ Lloyd Cook, a colored high school student of Gary, Indiana, was awarded first prize in the Model Airplane Building contest sponsored by The Palace Theatre. The contest was open to all boys of the city who submitted models.

❡ Henry J. Richardson, Jr., a Negro attorney, was appointed by Hon. William A. Pickens, Judge of Superior Court Number Three, Indianapolis, Indiana, to preside during the morning session over one of the Superior Courts, on February 18th.

❡ A new Y. M. C. A. building consisting of forty-seven dormitory rooms, gymnasium, swimming pool, cafeteria, billiard room, and reading room has been erected at a cost of $235,000 for colored men and boys at Toledo, Ohio.

❡ Leon R. Harris of Moline, Ill., has been appointed by President Hoover as a member of the committee on Negro Housing. Mr. Harris is Secretary of the National Federation of Colored Farmers and editor of their official publication.

❡ Victory Life Insurance Company, of Chicago, Illinois, in making a report for the year 1930, shows a net increase in its volume of business; its premium income was increased $55,000 and its increase in assets is $150,000. The total admitted assets of this company are now approximately a million dollars.

❡ Governor H. G. Leslie of Indiana has signed the Anti-Lynching Bill recently passed by the legislature. This law calls for the immediate suspension of the sheriff of a county where a lynching takes place and allows action for a maximum of $10,000 property damage and $10,000 action by dependents of the lynched victim. It also provides for a three to ten year sentence for participants in a mob.

❡ Delta Chapter of Phi Beta Sigma in competition with six white fraternities at Kansas State University, won a loving cup for the best short stunt staged on the annual Y. M. C. A. program.

❡ Theodore M. Berry has completed a survey of the status of the Negro in Industry and Occupational Opportunities in Cincinnati, Ohio. This study was conducted under the auspices of the Chamber of Commerce and City Public Welfare Division. Mr. Berry was guest lecturer at the University of Cincinnati during a recent course in Social Psychology.

❡ The Pen and Palette Art Club held a recent exhibit at the local Y. M. C. A., Detroit, Michigan. The exhibit consisted of fifty-seven pictures by thirteen artists. Judges for the exhibit were Paul Homore of the Scareb Club, Reginald Bennett of the Arts and Craft Society, Steven Nastefogel of the Detroit Civic Theatre, and Henry G. Stevens, a patron of the club.

❡ Lincoln University, Mo., laid the cornerstone for a new college hall for which $250,000 has been appropriated. Special excursion trains were run from Jefferson City in honor of the dedication.

❡ V. D. Johnston, who has long been connected with the Victory Life Insurance Company of Chicago, has resigned to take up work at Howard University. He is a man of unusual ability in business and accounting.

❡ In the city hospital at Cleveland quiet firm insistence has secured one Negro doctor in the Out-Patients' staff, two colored graduate nurses, regularly employed, and five colored student nurses in the training school. Another Negro interne will be admitted in the fall.

❡ The Association of Boys' Work Section of the Western Region Y. M.

(*Will you please turn to page* 176)

The Alake of Abeokuta, Reigning Ruler in Nigeria, B. W. Africa, With His British Military Attendant.

Beside the Still Waters

By W. E. B. Du Bois

THIS is peculiarly the occasion to say a word of the relationship between the theatre and the American Negro. The stage still retains among us something of freedom and the forward gaze. Behind the footlights one is permitted to examine and discuss Truth under circumstances where literature is stifled, painting inarticulate, sculpture choked of convention, architecture drowned in waves of monstrosity and music fettered by death.

But this continuing freedom of dramatic art is due to no courage of managers nor merit of dramatists, and is threatened not only by the well recognized fatty degeneration of musical comedy, but by that secret, internal and devastating malady which attacks an art which is free to treat the truth, and yet afraid to look it fair in the face. This is the present attitude of the American theatre as it faces the Negro.

THE stranger from the stars bursting in upon earth today would, without shadow of a doubt or moment of hesitancy, fasten upon the plight of the black man in America as the most dramatic stuff of the modern world. Conceive this harsh and heavy thrust of dark and primitive peoples, out of the soft green and gold and clan tradition of the tropics, into the anarchy of the Reformation and French Revolution and the puritanism of Victoria! For centuries fish fed on flesh across the whole Atlantic. The isles of the Caribbean shrieked to Boston and New Orleans; black slavery swept the valley of the Mississippi and fought white labor on Rockies and Appalachians.

Nothing escaped it—neither religion nor philosophy, literature nor art, science nor government. Across a continent, across a world, the horror and tragedy and farce of this stupendous drama flew, and beside it men and women danced, and above it rolled a never-to-be forgotten song. The souls of stricken millions descended into Hell and the third century arose again from the dead—with what blood and prickling pain—with such exquisite horror of hurt, as humanity has seldom known.

Every known element of human drama, every device of theatrical effect was here—the crucifixion of motherhood, the murder of children, the rape of homes; piteous debasement and nameless exaltation of the spirit of man. There was lacking no impudence of wealth nor depths of uttermost pits of poverty. There was the sting of whips, the fangs of dogs, the laughter of power, the refinement of cruelty and the sobbing abasement of the lowest of the low—dragged slowly and bitterly and relentlessly out over endless years. This is the thing that today America makes merry over. It is our major amusement. It is material for clowns and braying asses. It is our national and perennial joke.

This is the speech made by the Editor of THE CRISIS *when the Lieutenant Governor of the State of New York bestowed the 17th Spingarn Medal on Richard B. Harrison.*

The investiture took place in Mansfield Theatre, New York, where "The Green Pastures" is beginning its second year's run. There were present, the author and producer of the play, four Spingarn Medalists, the founder of the Medal and an audience of one thousand.

Most of the audience applauded the speech, but there was a grim and critical group who quite evidently did not like it. What do you say?

Yet for four hundred years of the mad warp and woof of this land's history, the black and crimson thread of Africa has dominated every pattern, and not the double tongues of all the Dunnings and Charles Beards shall alter the red record of one jot of it.

BEFORE this mightiest of human dramas, save here and there a lucid interval, the American theatre has sat distraught, dumb and stupid, with a vacant grin on its face: afraid of the truth, cowed by the tragedy, aghast at the very intricacy and endless implications of the plots. American playwrights have strained their inwards to submerge this drama into farce; to turn the piteous tragedy of the Negro into cheap pornographic bathos; to paint this all too human life into a degenerate reflection of their own sadistic desires. Until today on stage and in literature, in painting, in all art, save alone in music, the souls of black folk have been submerged in fetid filth and white pimps who finance and exploit black prostitutes in "Nigger Heaven" have quite concealed the blazing Hell beneath; and persuaded a complacent world that Harlem has no light of common day; that underneath our sale of laughter lie no pools of bitter tears.

Not only has the American theatre refused to face the drama of the Negro problem, but it has opposed every effort of the Negro himself to find dramatic expression on the stage. It is not enough, in this great and free commonwealth of the spirit of man, that most training schools of drama and art are closed to black folk; it is not enough that in the annual nation-wide radio audition no voice of an angel in a black skin may be heard; it is not enough that the American schools at Fontainbleau, supported by the leaders in American painting, sculpture and architecture, have sought to extend the American color line across France—all this perhaps must be tolerated and even awaited in arts dominated by money, by the private profit ideal and by cheap and smug convention. But in the freer air of the drama, despite its all too evident pandering to monopoly and the intellectual mob, it is astonishing to realize the fight which the black actor has had to gain the merest shadow of foothold on Broadway. No one is child enough to believe that a black skin makes an actor, or that the suffering of a people creates of itself the delicate art to portray it. But when the artist does appear, proven and clear, it is almost unbelievable that his fellow white artists would so long and so persistently deny him full recognition.

WHEN Europe of the early 19th Century recognized the great Jewess, Rachel, and the great Negro, Aldridge, as the two outstanding leaders of the stage, whom governments and science and art delighted to honor, that black man could not put foot on a single legitimate stage in the land of his birth. But even after slavery, and from 1870 down nearly to our day, the Negro actor could appear at Court only as the king's fool, with cap and bells, with quip and joke, ready over his own heartbreak to guffaw lustily and dance fantastically for the massed amusement of morons. Even when the unchangeable logic of a particular plot demanded black characters, up until yesterday, even these parts must be taken by white folk with blackened faces, unknown dialect and an unusually dumb mental equipment. This nonsense in time went beyond the limit of New York complacency and today not even burnt cork could save a miserable play, although supported by the bad acting of the royal family.

This hesitancy of our freest form of art really to be free; this refusal of managers, playwrights and players to use normally and intelligently, the abundant stuff of dramatic material and the not infrequent genius in acting which a nation within a nation furnishes—a black nation greater than Ireland, Belgium, Austria or Portugal—a nation equal in numbers to Egypt, Persia, Czechoslovakia and all Scandinavia—this studied neglect of the most dramatic material in America, has already reacted and will react on the theatre in the United States. A freedom unused is perverted or lost. If the stage dare not frankly and fully portray the Negro problem because of fear and snobbery,—because of a provincial mentality born of the slave oligarchy, spawned south of the Mason and Dixon line and transplanted to the congenial concrete sidewalks of New York—the American theatre will find itself with all the greater ease and easier logic denied the right to discuss sex and war, socialism and Russia, liquor and wealth, and anything which at any time an entrenched autocracy or a prurient puritanism or a Nordic impudence may guard with the shackles of censorship.

THE abiding refuge of our optimism is the slow growth of normal dramatic instinct among us even anent the Negro; the slow expansion of a national receptive audience unafraid of racial problems. True it is that the fear still lurks; for the stage is still slow and the effective audience too small—and already something may have been eternally lost in creative genius, dramatic ability and the unhampered critical spirit; but "The Green Pastures" has helped our hope, and it has helped not so much in form and word and authorship as in the deft and subtle marvel of its interpretation. For skillful as the written play may be, the secret of its triumph lies in its interpretation by Negro actors, and above all in the high and delicate genius of Richard Berry Harrison.

Even here an abundant satisfaction is haunted by a bleak memory. I have known Richard Harrison for thirty-five years. He stands before you tonight with smiling lips and the tranquil courage of a high heart. But I know—I know what crucifixion this man has suffered. Here is a white man of singular capacity and noble beauty who had a black great-grandfather. And who because of that fact and that alone—because of a truth he saw no reason to deny or conceal,—he has been given in this land of the free and home of the brave, from 1864-1930, sixty-six years, no real opportunity, no fair chance, no liberty for the genius that always lay in him, until 1930 and even then almost by accident.

What the author of this play expected in its presentation, I do not know; but you and I know full well and of a certainty what the first audiences expected—what any average American audience expects when Negro actors appear in a Negro play. They expected amusement; they expected slap-stick and broad farce; they expected filth. They licked dry lips, for "The Green Pastures" of their imagination would be gaudy with food and fun, and of the Still Waters beneath they recked nothing.

If Richard Harrison had learned to dance clog and make faces in his youth, he might have riches now. But his demand for sincere drama, for the sting of tragedy and the high humor of true comedy, had led him long years face to face with hunger and poverty, straight on toward careless neglect. He was not one to complain. He has the high and African gift of laughter. He too has looked at death and smiled.

AT last the closed gate opened, so casually, so carelessly, that Harrison himself was not sure of what he saw—not sure it was The Gate. Someone was needed to portray God as a "nigger" minstrel on Broadway. But it had to be delicately done. There were churches and censors to avoid, there were susceptibilities to be soothed and creeds to be mollified. The audience must surely be tickled and amused, but its mirth must be in bounds, subdued to something like decorum at least in spots.

This called for subtlety in interpretation and understanding—for a deep and human knowledge of mankind, especially of that manner of men who live behind the veil of color, yet are men. Human beings, whether dark and singing slaves or white and bored seekers of Broadway pleasure, must on this stage, see God and live. Who could do this miracle of acting?

When manager and playwright turned to find such a man they faced a wall. They knew few Negro actors. To Broadway the Negro was not an actor, he was a vaudeville turn. True it was that Charles Gilpin, by the tragedy of his own damnation had, with dying flair of genius and clairvoyance of O'Neill, forced the Negro defeatist psychology partially across the footlights. Half willingly thereafter, Broadway endured patronizingly Robeson and Rose McClendon for limited periods and with the clearly expressed proviso, that the author engage in the climax to kill the black hero, or destroy him or rend his soul from his body. Then the white audience could depart secure in the knowledge that all Negro aspiration and effort, by the very constitution of the universe, must ever end in annihilation and defeat, frustration and death.

But this climax would not suit "The Green Pastures". Even on the American stage, God must be reasonably successful; and Richard Harrison almost as a last resort was offered the opportunity to try this role.

WHAT he accomplished, the nation knows. By the breadth of a hair and half-turn of a phrase—by a gesture and a silence, he guided a genial comedy into a great and human drama. Small wonder that only those who see the miracle, can gauge the genius of its doing or realize the rare perfection of its detailed accomplishment. The south, the west, which have not seen the actor and the play are curious and skeptical concerning it. With puzzled frown they inquire into its impression and results and shake vague heads. One can clearly understand how England, reading the text alone, can not escape the feeling that its content must either be blasphemy or farce. And yet no human soul witnessing a performance can doubt the lure of its human kindliness and the mighty tragedy beneath the deep and reverent guidance of a great actor.

What you then as audience and two as authors have unleashed and unbound in this great soul—what you have freed and unfettered in a man and a race, is but earnest of what actors you may see and what drama you may evoke, if instead of hiding your heads in the sand and scurrying abroad to borrow for the American stage the second-hand situations of Paris and Vienna, you open purblind eyes and glance about you.

This meeting tonight is a tribute to Richard Harrison—a tribute belated and artificial, but none the less sincere. He is in his charm and courtesy, his tact and tolerant philosophy, one to be emulated and envied. Toward this distracting problem of race, he is far finer than many of his darker friends, for he walks without plaint or protest even in his hurt; while I, by God, front earth and high Heaven with insistent and unceasing clamor against this throttling of the Art of beauty, against this enchaining of the human spirit—against, to be sure, its cruelty and pain,—but even more, against its crass stupidity.

N. A. A. C. P. Branch Activities

By ROBERT W. BAGNALL

This page is for the activities of the Branch and its workers. Send matters to Robert W. Bagnall, Director of Branches, 69 Fifth Avenue, New York City.

Southern Trip

THE southern trip of Robert W. Bagnall, Director of Branches, made clear that there is a new awakening of interest in the Association in the South. Campaigns organized by him have just been concluded in Jacksonville, Fla., Savannah, Ga., and Charleston, S. C. Other campaigns are now being carried on in Atlanta, Ga., Durham, N. C., and Raleigh, N. C. Charleston which had hitherto been dormant succeeded in securing two hundred fifty members in its drive. Savannah obtained more than four hundred members in its campaign.

A number of other points in the South have indicated their determination to build up large and active Branches at this time.

Branch Campaigns

Mrs. Daisy E. Lampkin, Regional Field Secretary, has just concluded a campaign in St. Louis. $1,450.00 was raised in the campaign. Five teams reached the goal of one hundred dollars each. These teams were headed by Mesdames T. J. Nevins, W. C. Bridges, James T. Bush, Minnie J. Acklin, and Miss Myrtle Mae McKinney.

The St. Louis campaign had the co-operation of the churches, Federated clubs, social clubs, Urban League, Y. W. C. A., Y. M. C. A., and the teachers in the schools. The President of the Branch is Dr. T. A. Curtis and the Secretary is Mr. A. L. Simpson.

Montclair, N. J., has just concluded a campaign organized by the Director of Branches and carried on under his direction, with Dr. J. H. Brooks as campaign manager. The campaign resulted in the raising of $685.50 and increased the membership of the Branch eight hundred per cent.

High praise is to be given for the splendid co-operation of the workers in the campaign and the excellent work of Dr. Brooks. Mrs. Mary H. Allen is the President of the Montclair Branch.

Branches Sponsor Negro Achievement Week

Negro Achievement Week, with the idea of bringing the accomplishments of the Negro to the attention of white people, was sponsored by two Branches of the Association, Portland, Oregon, and Omaha, Nebraska. Speakers appeared in the prominent white churches, mass meetings were held, and in Omaha, there was an exhibit of Negro art shown at the Art Institute, and radio talks on the accomplishments of the race.

New Jersey State Conference Meets

The Second Annual Meeting of the New Jersey State Conference was held at Atlantic City, March 6th and 7th, at which time twelve Branches were represented. Interesting discussions were held on the problems in the state and a resolution was passed that the Branches in New Jersey should organize to oppose the candidacy of ex-Senator Baird for the Governorship of the state, because of his vote for the confirmation of Judge Parker. A large mass meeting was a feature of the Conference. Dr. Vernon Bunce is President, Mrs. Octavia W. Catlett, Secretary, Mr. James W. Curry, Treasurer, and Dr. George L. Johnson, Chairman of the Speakers' Bureau of the Conference.

Mr. Pickens in Indiana and Illinois

William Pickens, Field Secretary, has just returned from a tour of Branches in Indiana and Illinois. While in Indiana, he lobbied for the passage of the Anti-Lynching Bill, cooperating with Mrs. Katherine Bailey, President of the Indiana State Conference. The Bill was passed by the Legislature. While in Indiana, Mr. Pickens also attended the trial of one of the Marion lynchers.

Oratorical Contests

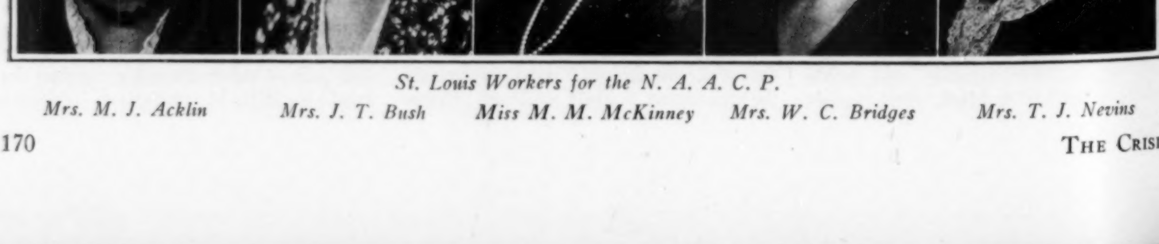
Dr. George L. Johnson, President of the Bayonne, N. J., Branch of the Association, instituted among the juniors of high school age an oratorical contest, using as subject matter various phases of the work of the N. A. A. C. P. The contest aroused much interest and enthusiasm and the winners have been guests of a number of Branches and of the National Office, at which time they have delivered their orations. The idea has been adopted by the National Office and plans are under way for a National Oratorical Contest, with state elimination contests.

The Annual Conference

The Branches of the Association are urged to use every activity to assure a large attendance at the Annual Conference which is to be held at Pittsburgh, Pa., June 30th to July 5th.

Each Branch should decide to send one or more delegates and in order that the regular funds of the Branch may not have to be drawn upon for this purpose, plans should now be made to give entertainments for the raising of funds to cover the necessary expenses of the delegates.

A grasp of the scope of the work of the Association, an understanding of methods, and inspiration not found elsewhere result from the attendance of delegates at the Annual Conference.



St. Louis Workers for the N. A. A. C. P.

Mrs. M. J. Acklin *Mrs. J. T. Bush* *Miss M. M. McKinney* *Mrs. W. C. Bridges* *Mrs. T. J. Nevins*

Postscript
by W. E. B. Du Bois

WHEN THE THIEVES FALL OUT

THE *News and Courier* of Charleston, South Carolina, is no friend of the Negro race. It does not believe that the Negro should have any voice whatsoever in government and does not even wish to argue the right of this matter. But, on the other hand, this newspaper has fallen out with the educational organization of the state and is compelled to say editorially in its issue of January 15, 1931: (*The italics are ours.*)

"Governor Richards points out in his message that $16,187,000 was spent in the year 1929-1930 for the support of the common schools . . .

"It will be seen later from the superintendent of education's report, presumably, how much of this $16,000,000 was expended for the schooling of white children. We know already that the great bulk of it went to the white schools. *Nothing is better known in South Carolina than that no sincere and serious effort to educate the Negro children is made—the design is to give to the Negroes as little as we can and at the same time avoid the accusation of ignoring them altogether in defiance of law.*"

It would be interesting for the *News and Courier* to show the world how South Carolina Negroes are going to get decent education without the right to vote.

MISREPRESENTATION

THE other night Benjamin F. Hubert, President of the State Industrial College for Negroes at Savannah, Georgia, spoke at Columbia University. He clowned in dialect mainly and is thus reported in the press:

> We are prospering. The Negroes on the farms in the South are happy. There are no bread lines there. However, it appears that those who said goodbye to the farm and moved to cities have fallen upon evil days. They need to be told of the opportunities that await them on the fallow farms of the South.

This is a terrible untruth and nobody knows it any better than Benjamin Hubert. The situation in the country districts of the South today is desperate to the last degree. The farms are disappearing; the price of cotton is low; insurance companies and other corporations are holding hundreds of thousands of acres, foreclosed on mortgages, which they do not know what to do with. The tenants are still not allowed to raise foodcrops to any extent but are compelled to raise cotton and other money crops. The owners, colored and white, can not make enough from foodcrops to support themselves and pay interest on their mortgages.

There is scarcely a country district in Georgia where Negroes do not fear the mob from the neighboring small town. During 1930, six Negroes were lynched in Georgia. Of these, three took place in country districts and three in towns of less than 10,000 inhabitants contiguous to country districts. The Negroes on the farms in the South are not happy; they are miserable; they are crawling away where there is any prospect of work. The proportion of "croppers", that is, of farm laborers without any capital whatsoever, has risen from one-third to nearly one-half of all the Negro farm workers. The absence of bread-lines does not mean the presence of bread. In the little school in South Georgia where I recently spent a week, there was not a day went by that colored farmers did not apply for alms and the teachers out of their own small wage had made up funds to contribute to these unfortunates.

All this is perfectly well-known, and yet here comes the President of a Negro college and stands up in New York City and deliberately and openly lies about the situation. He did not stop there, he went on to say that the Negroes in the South "were over-educated; their academic instruction was over-emphasized and valuable vocational training frowned upon." Yet in the county where he and the white Southern Columbia professor who sponsored him were born, there are today Negro teachers receiving as little as $18 a month; and in Sparta, the county seat, where a majority of the population is colored, the white schools cost over $9,000 a year and the colored schools $700. There is not a word of truth in the assertion that Negroes are unwilling to receive vocational education. The kind of stuff that goes by the name of vocational education is illustrated by my recent experience in Georgia: in the middle of the afternoon in a country grade school where the children ought to have been studying the three R's, all of the big boys were out in the yard being taught how to whitewash trees by an agent of the Smith-Hughes Fund!

Finally, this astonishing speaker related his "pleasant experiences" before the Georgia Legislature when he was lobbying for money for his school; but he did not mention the fact that in that same city of Atlanta his own young nephew was shot dead last year and that the attempt to punish the white aggressors nearly caused a race riot. The colored people united to raise money and hire a leading colored and white lawyer who took their lives in their hands to prosecute the criminals. To this fund President Hubert, to date, has not contributed a single cent, for fear that his white friends in the Georgia Legislature might not like it.

THE PITTSBURGH CONFERENCE

THE 22nd Annual Conference of the N. A. A. C. P. in Pittsburgh, June 30 to July 5, this year, will be more than a get-together. It will be more than a conference of the N. A. A. C. P. and its friends. For a number of years now the Annual Spring Conferences have become a clearing house of the most advanced thinking on race relations. This year particularly such a national forum will be of extreme importance. The Negro has many grave problems to consider. There is unemployment and the effect of the depression upon colored people. There is the political situation with a national election on the horizon. Colored voters showed their power during the past year. They are now in a position where they must carefully, calmly and clearly consider the direction in which they wish to go. Having passed its 21st birthday, the N. A. A. C. P. is recognized as the Negro's leading voice in the field of civil rights, of non-partisan political action, and cultural progress. The Association has had a long period of preparation. It has tested and affirmed the Negro's fundamental rights in the courts and before American public opinion. It has marshalled the forces of the colored people and liberal white people in attacks upon lynching and other forms of injustice. It stands now, before the Pittsburgh Conference, with weighty and immediate problems, as well as the task of laying out a course for the future. At such a time, it behooves everyone who possibly can to come to the Pittsburgh Conference of the N. A. A. C. P. and participate in the making of history there. It is a critical time, which demands the best thought of the leaders of both races.

In the June issue of THE CRISIS the full program will be printed. All persons interested in attending the Conference should write to the National Office for information.

H. J. S.

COLORED POLITICIANS

ONE of the greatest burdens on the advance of the American Negro for a generation has been the petty Negro politician. He is of two sorts: one, is a man who cannot or will not earn a living by ordinary productive work or useful service. Or, if he does work, his income is so low that he turns to any means for supplementing it. Persons of this sort have for a quarter of a century been used to depending upon political campaigns to furnish them a few extra dollars. They have openly sold their own votes and have become mediums for the purchase of the votes of others; they have worked as watchers and henchmen in campaigns, and as owners of newspapers, they have been brazen in selling their beliefs and advice for a price.

Another kind of Negro politician is respectable and influential and ordinarily honest except in campaigns. Then he stoops to theft, lying and graft which he would not think of at other times and circumstances. His friends excuse him and he excuses himself with a laugh: "That's politics." It is such men who have made intelligent, independent voting among Negroes so often impossible. Just as soon as any group of Negroes stands up and with irrefutable argument shows that it is to the best interests of Negro voters to support this or that man or measure, immediately a host of these venal grafters and "respectable" thieves rant and abuse, while large sums of money from campaign managers spread over the country and henchmen hire halls and bawl and turn the whole campaign into such ridiculous confusion that the ordinary colored voter gives up in disgust.

Gradually, however, this situation is changing, and in the last Congressional election, the effort of the wholesale bribery of Negro voters was less successful than ever before in the United States. The lesson should be taken to heart.

A presidential campaign impends. Already Hoover politicians and officeholders have begun the quadrennial scandal of buying up Southern delegates, black and white. These rotten boroughs with no true democratic foundation will thus again in 1932 defeat every honest effort toward a third party movement. And yet not a single progressive in the United States regards Negro disfranchisement as a vital present issue. We must disown our venal black politicians which America thus continually forces back upon us in the South.

In the North at least we are free to spurn bribery and vote as honest men. There our disreputable political thieves hereafter must be driven out in the open and called by the plain name which they deserve.

LIBERIA

WILL you allow me to commend the inspiration of your editorial dealing with Liberia, in the March issue of THE CRISIS, while calling attention to one or two apparent errors of fact.

> "Vice President Yancy was flagrantly guilty, but Yancy was not an Americo-Liberian but a native African tribesman, whose election to the Vice Presidency was especially hailed as a recognition of the native African in the political organization of the Liberians."

Vice President Yancy is an Americo-Liberian; a son of the Reverend Allan Yancy, minister of the A. M. E. Church who with his wife migrated to Maryland County in Liberia from Hancock County, Georgia, in 1873. His elevation to the Vice Presidency was accomplished against the wishes of the native population and many of the Americo-Liberians, and he was continued in office over their protests, which have not been at any time very effective in the political organization of the Liberians. You probably had in mind the Honorable H. Too Wesley, a native Grebo, who was Vice President during one term of President King, and whose record in office was very good.

> "The system of 'pawns' in Liberia is widespread and must be abolished; but it is primarily a method by which native children are adopted into civilized Liberian families for purposes of education, and it has resulted in such wide-spread inter-marriage between American Negroes and native Liberians that the line between the two groups is to-day almost fanciful."

The system which you describe is not that of pawning, but one that goes under the name of "adoption." It was not dealt with in the report because despite frequent observations of abuses there were also evidences that it occasionally offered to the native child an opportunity to attend school with the children of the Americo-Liberians. The complaint of many missionary schools —which incidentally outnumbered the government supported schools—was of the difficulty of getting the adopted children into school, the custom being to have them escort the Americo-Liberian children to school—carrying their books—and waiting to escort them back. The system of pawning refers to the practice of exchanging a child or a relative for money, usually a pound and not more than four pounds, with the promise of redeeming him at some time. The pawns are in all cases expected to work. A person may spend five, ten, forty years, and even a lifetime as a pawn. Women pawns may be taken to wife, and frequently are. The children of pawns have the status of pawns until the original pawnee is redeemed. It was this practice, which has been so considerably abused, that the Commission cited in its report.

The Liberian government is, to my best information, not still paying interest on the loan of 1870, but retired it eventually with the loan of 1912, which in turn was retired with the loan of 1924. A quite valid criticism no doubt can be made of the most recent loan, for which they are paying seven percent, which retired an earlier loan at five percent.

It is a small point, but the first chairman of the Commission was not a Swiss but a Norwegian, Judge Meek.

The Commission did not demand "white" commissioners in the interior of Liberia, whatever the British member may have felt about it as a matter of personal preference. The recommendation reads: "substitution of European or American commissioners with assistant commissioners."

Domestic slavery in British Sierra Leone was abolished three years ago rather than last year.

The difficulties under which the Liberian Government has labored have been considerable, and it is, I believe, a great service to the Liberian government to have a strong and forceful pen such as yours contribute to a more adequate understanding of that situation. I am entirely in accord with your observations that slavery in Liberia is not a greater outrage than slavery in any African or Latin American colonies or states; and that it should be abolished. I feel, however, that the native population of Liberia has some claim to the interest and sympathy of the American Negro population, and that the future of that Republic will very largely rest upon their intelligent development.

CHARLES S. JOHNSON,
U. S. Member, International
Commission on Liberian Slavery.

ARTISTS' DIRECTORY

Who's Who

MAUD CUNEY-HARE (Lecturer, pianist and Folklorist.) Costume recitals of Creole music. "The Aframerican in the Allied Arts." For terms: 43 Sheridan Street, Jamaica Plain, Boston, Massachusetts.

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Black Joy

(*Continued from page* 154)

length and breadth of Mexico, and no government can hope to endure which does not in some measure fulfill their aspirations.

Fortunately this cloud of temporary failure has not yet rolled over Valerio Trujano. The spirit of gaity that greeted us carried over till the following morning. We danced until two. At four-thirty the old musicians and the school-children woke us from deep sleep by the delicious strains of the customary *mañanitas* and accompanied us for several miles out of town. The three old ex-serfs, as if chanting their freedom after so many years of slavery, stroked and blew at their instruments with more vim than ever. And the last act of the mayor before we spurred away toward the red cliffs of Cuicatlán in the rose-colored dawn, was to fill our saddle-bags with roast chicken and coconuts, that we might have food and drink on our long hot climb up the towering eastern ridges.

Maceo

(*Continued from page* 156)

mountain wilderness, his brilliant engagements, all redound to the glory of Cuba. He carried the battle flag into Pinar del Rio, the most difficult and best patrolled region, and died as a soldier with his spurs on, at Punta Brava.

This was a colored man, and in Cuba today the government is intrenched in the hands of whites. But this government has not been able to melt in the crucible the Spanish bronze cannon which were moulded as an expression of gratitude into the equestrian statue of the most valorous soldier of the Cuban republic. The mausoleum in the mountains of Cacahual also recalls to the transient traveller the greatest genius of the war of liberation—Antonio Maceo.

Thus today in Habana, Cuba, a man of Negro descent is signally honored for his many unselfish contributions to the cause of Cuban freedom. Toussaint L'Ouverture had Wendell Phillips to enlighten an English speaking world to his greatness. Antonio Maceo has in the city of Habana an equestrian statue of magnificent proportions, at whose base the Pan-American delegates stood to have their picture taken, yet the world knows very little of how Maeco's prowess is still admired by the Spaniards who fought against him as an uncompromising foe and honorable soldier. Cuba has finally honored this

(*Will you please turn to page* 176)

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Harlem Employment

(*Continued from page* 161)

town department stores, and the preponderance of small retail businesses operated by white families who do not need to employ outside help.

Number of Negro Businesses surveyed	381	or	17%
Number of White Businesses surveyed (employing white and Negro help)	552	"	24%
Number of White Businesses surveyed (employing white help only)	1,375	"	59%
Total	2,308	or	100%
Number of Negro employees in Negro Businesses	2,052	or	15.5%
Number of Negro employees in White Businesses	2,164	"	16.5%
Number of White employees in White Businesses	8,880	"	68%
Total	13,106	or	100%

The only possible remedy for such a state of affairs is obviously businesses where the distribution of employment would automatically take care of colored workers. Yet, according to the figures quoted, Negroes in Harlem have not only made very little provision for relieving an unemployment situation but have provided no means for avoiding one. The present unemployment situation has conclusively proved that relief is not primarily the thing that the unemployed man wants. Jobs for those who need them, on the contrary, is the one way of insuring normal living conditions.

Color Line

(*Continued from page* 167)

C. A., elected W. L. Hutcherson of Tulsa, Oklahoma, Chairman of the Commission on World Brotherhood. Hutcherson is Executive Secretary of the Greenwood Branch, Tulsa Y. M. C. A. The Western Region includes twelve states.

❡ Mayor Thomas of Columbus, Ohio, has appointed a city metropolitan park commission to outline a park system for the city and surrounding territory. There is one colored member, the Reverend Elbert W. Moore. Mr. Moore was also a member of the Citizens' Committee on Unemployment in Columbus and his own church, from December through February, fed 6,645 people, white and colored, besides feed-

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ing colored children, giving away clothing, and furnishing lodging.

¶ Mrs. Ida Wells-Barnett is dead in Chicago at the age of 62. She was born in Mississippi and was one of the first persons in the United States to make an organized crusade against lynching. She lectured on lynching in England in 1890; was one of the organizers of the Negro Fellowship Club in Chicago, and was a member of the National Conference which resulted in the formation of the N. A. A. C. P. She is survived by a husband and four children.

¶ Archibald J. Cary, Bishop of the A. M. E. Church is dead in Chicago. He was born at Atlanta, Georgia; educated at Atlanta University, and for many years was a teacher. He then became a minister in the A. M. E. Church and was finally elected to the Bishopric. His entrance into politics caused a great deal of controversy in the church as to whether a Bishop could hold political office. He was appointed a member of the Chicago City Civil Service Commission by Mayor Thompson, and in 1929, was indicted for accepting bribes for appointments to the Civil Service. His trial was postponed several times and had not taken place when he died. He is survived by a widow, three daughters and two sons.

FAR WEST

¶ Reverend J. I. Caston, Pastor of Portland Baptist Church, Salem, Oregon, opened the session of the House of Representatives. This is the first time that a Negro minister has ever performed this duty.

¶ Lee Fitzpatrick, a colored crossing watchman at Riverside, California, was recently killed by a speeding automobile. He was trying to warn the driver of the danger of the torn-up crossing.

¶ Spencer Washington, a student of Lincoln Institute, Jefferson City, Missouri, recently risked his life to save a nine months' old white child from being burned to death. He fought his way from one blazing room into another, seized the child, covered her with a blanket, and then went through flame and smoke to safety. Washington disappeared without giving his name and his identity was not discovered until hours later. The mother, who had accidentally started the fire with coal oil, ran out to secure help. Washington heard her and went into the house.

AFRICA

¶ The International Institute of African Languages and Cultures has recently closed the first competition for best books written in African languages by Africans. Forty-four manuscripts were received and included books in Akan, Mende, Mendingo and Hausa vernacular. Membership in the Institute has increased to 903 in over two years.

¶ A postoffice at Akrousu, Western Akim, Gold Coast has been built at a cost of $2,000 by the chief and people of the tribe.

¶ Two-year scholarships for the education of girls at Achimota have been awarded to the Misses S. C. Boafoa, M. A. Gordon and A. Newman.

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OUR READERS SAY

CONTINUE my name on your mailing list indefinitely. I am interested in the movement and also in the "atheism" of Dr. Du Bois. The continual diffusion of his liberal spirit is making THE CRISIS a blessing to every home, whether black or white.

MABEL S. LEVINE,
South Dakota.

ON receiving the March copy of THE CRISIS yesterday, I was shocked to see printed in your publication the cartoon which appeared on Page 95, designated as, "Civilization in America, 1931. One of Our Major Sports."

I cannot understand how anyone who has good judgment, which I have felt you have expressed in your writings, would approve of, and much less give publicity to, the pictorial presentation which so thoroughly misrepresents facts as this cartoon does. There is the implication that not only the masses and the college students, and even the little children, join with glee in such horrible executions but that such things take place in the shadow of the Statue of Liberty and the tall buildings of New York City and similarly in all sections of the country.

Even though mobs have at times been cruel in persecution of a Negro, I think you must admit that this is not one of the "major sports of America today," and it is not a common practice in all parts of the country. Furthermore, I know of certain instances quite recently when cruelty has been manifest in some communities towards white persons who have been assumed to be guilty of some crime, so that I think that whenever such unreasonable mob violence occurs, it usually is directed towards someone who is assumed to be guilty of a crime rather than against an individual as a representative of a certain race.

At any event, Dr. Du Bois, it seems to me that your publication cannot hope to win support for the principles that you advocate nor sympathy for the cause that you are devoted to through what seems to me such coarse misrepresentation of conditions. I feel that I can write you this letter frankly because I believe that you are honest in your purpose. Having had dealings with colored people for many years as employees in my home and having given them not only fair consideration but help in time of trouble, you will understand that I am writing this letter with a feeling of sympathy for your cause.

HENRY S. VALLEN,
Iowa.

I HAVE read six or seven Negro novels now, some I bought and two, "Banjo" and "Black April," Mr. Robeson lent me. Sorely against my will, after careful reading, I am driven to conclude that the standard of sex morality amongst the Negro working classes, and perhaps the educated class, also, is far beneath that of the white man, and at least of our English. I am no Puritan. I do not expect the same high standard of morality from men as from women. That is almost impossible. A man's nature is entirely different, and because of that, his temptations are stronger. After making every allowance, I cannot help being shocked and disgusted with such men as I met in "Banjo." "Home to Harlem" and in "Black April." April was a man with the instincts of an animal and the nature of a savage. Now, what I wish to know is this, are these types true to nature, or are they over-drawn for the sake of effect? Not for the world would I misjudge your race, I want to form an intelligent and strictly fair opinion of their mind and character, and I feel that you can enlighten me. I do not mean that I looked upon "Banjo" and his friends as vicious or evil-minded men, no; I have found out that a man can be immoral, without being vicious or "bad," in the usual meaning of the word; but it seems to me so dreadful that all these men should spend the whole of their leisure in the company of women of the vilest character and in the lowest class of dens of vice. No English working man would dream of spending his evenings in such company, even if he were single. But then our men are cleaner, all clear-minded and decent living. The British workingman is far superior to our upper-classes, as far as sex-morality is concerned, and so are our middle-classes, and I am very very proud of my race, too much so, perhaps. When I told Mr. Robeson how disgusted I was with the men in "Home to Harlem," he defended them by saying that they were a "fast vanishing type"; but are they?

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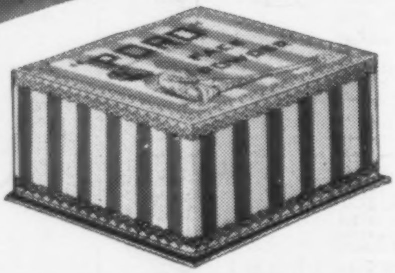

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